STUDIES IN RELIGIOUS EDUCATION

P. HENRY LOTZ
L. W. CRAWFORD
EDITORS

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STUDIES IN RELIGIOUS EDUCATION

STUDIES IN RELIGIOUS EDUCATION

A Source and Textbook for Colleges, Universities, Seminaries, and Discussion Groups and for Leaders and Workers in the Field of Religious Education

THE VIEWPOINTS OF TWENTY-NINE WRITERS
EACH A SPECIALIST IN HIS RESPECTIVE FIELD

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PREFACE

THIS volume had its inception in a long-felt need. For a number of years the writer has been searching for a volume that might be used in connection with a survey course in religious education. Since such a volume has not made its appearance up to the present time, and since a number of professors of religious education have expressed a similar need and indicated they would welcome such a volume, the writer has enlisted the coöperation of more than a score of the leading experts in religious education in America in the preparation of this book.

These studies were designed to provide a fairly comprehensive view of the movement of religious education which has experienced such a remarkable expansion during the first three decades of the twentieth century. Many excellent volumes have appeared recently dealing with specialized aspects of religious education such as Aims, Curriculum, History, Method, Worship, the Week-Day Church School, and others, but none has assumed to provide a résumé of the entire field. Moreover, in a survey course it is desirable to reduce a large amount of material to a single chapter containing the salient elements. Intimate contact with several church colleges revealed the fact that libraries are meagerly equipped with the best religious education books and magazines. Not infrequently certain necessary material is altogether unavailable. These facts seem to justify a volume comprehensive, compact, and as nearly self-sufficient as possible.

No single individual could do justice to such an undertaking as the scope of this volume represents. No person could possibly be an authority on every subject treated. This volume, therefore, has been prepared by nationally known authors,

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each an expert in the particular subject he treats. Many of the contributors are authors of the best available and most widely used books in religious education.

These studies have been prepared especially for the use of students. The writers have kept the interests and needs of the student in mind. Many of the writers are teachers of religious education in our foremost colleges, universities, and theological seminaries. Others hold important administrative and supervisory positions in which they have constant contact with students. The chapters are divided into sections under appropriate headings. Selected bibliographies and suggestions for further study follow each chapter. The volume was designed for students in the senior college, graduate school, and theological seminary. Some teachers will prefer to use it as a source book, others as a textbook, depending upon their personal preferences. These studies should prove adequate for a semester's or quarter's work. By use of the bibliographies and problems it might be expanded into a year's work. Pastors, Directors, Administrators, Supervisors, Teachers, Public School Educators, and others interested in religious and character education will find these studies a veritable mine of information.

Acknowledgment is gratefully made to the various publishers for permission to quote from their materials, to Mr. Pat Beaird, manager of the Cokesbury Press, and his staff for their painstaking care, to the contributors for their splendid spirit of coöperation, and to Dr. L. W. Crawford, Professor of Religious Education, George Peabody College for Teachers, who has made a careful study of the entire manuscript and offered many helpful suggestions besides preparing the Introduction. These STUDIES IN RELIGIOUS EDUCATION are launched in the hope that they will contribute their bit to the cause of religious education.

PHILIP HENRY LOTZ,
Professor of Religious Education,
Woman's College of Alabama.

MONTGOMERY, ALABAMA, June, 1931.

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INTRODUCTION

In this volume twenty-nine different writers have written twenty-nine chapters, each dealing with one phase or aspect of one of the youngest members of the educational family. For a child so young to attract so much attention presents a phenomenon interesting if not startling. There are, however, several plausible reasons why Religious Education, in actual age not much older than the years of this century, should need so many specialists to write its biography, point out some of its achievements, analyze several of its problems, and suggest a few of its future possibilities.

In the first place, the family tree from which it claims its lineage roots deep in the fertile soil of a long and eventful past. Its progenitors rightly claim an ancestry and a heredity dating back generation upon generation. There is in its veins the rich blood of achievement, for religion and education are so closely associated and bound up with all process and development that without the aid of these two adequate reasons for civilization, causes for its growth and development would be difficult to find. Perchance then the figure may think on the one hand of the paternal and maternal progenitors of civilization as Religion and Education, married at the high altar of world need, and on the other find in their children the gilt-edge assets of civilization.

Through the years, however, there have been ups and downs. At times the union has been friendly, affectionate, and intimate. At other times misunderstandings have developed. In our own land up until the Revolution, Religion and Education lived happily together. The Constitution granted a divorce. Education, it appears, become enamored with and attached to the State while religion clung to the Church. In more recent

years, however, there are children seemingly so inadequately trained, ill-behaved, restless and even wicked that both the original mother and father, and Church and State as well, have become concerned and even alarmed. Accordingly, by combining resources, merging techniques, and clarifying objectives, Church and State appear to be attempting to bring about a more harmonious living and working together.

There are, as might be expected, difficulties in the way. During the years religion has developed qualities, treasured characteristics, and deeply imbedded points of view peculiar to itself. Likewise with education. There is, for example, education with its techniques and methodologies and religion with its traditions and organizations. Hence, in any attempt to harmonize or bring together the two, each would naturally claim the privilege of reserving many, if not all, of the characteristics to which each through long processes of development have fallen heir. To attempt, therefore, either a description of Religious Education or to prepare a textbook dealing in any adequate way with the intricate ramifications and the profound implications of its dual personality is a challenging task. Nor is such a task one to be undertaken by a single individual unless perchance that one be a superman with understanding, comprehension, and vision sufficient to speak with authority in regard to the subtle mysteries, the profound depths, and exalted heights of religion on the one hand, or, on the other, of the intricate psychological laws underlying education with aims difficult either adequately to state or successfully to achieve. Hence, any attempt to make a presentation of Religious Education even limitedly adequate should be the work not of one man but rather a group, each a specialist in his respective field.

Accordingly, this volume presents the viewpoints of twenty-nine writers, each one at home in his phase of the problem involved. For this reason it is not to be expected that such a volume will necessarily have a unity of viewpoint or that the writers will be in entire agreement. In fact, one of the unique and valu-

able features of the volume is the variety of approach, viewpoint, style, and the range of freedom exercised. Frankness and candor are other characteristics in its favor, while breadth of view, comprehensiveness, and catholicity give to the volume a value which tends to offset any lack of unity. The respective writers are approaching one goal—a better understanding, appreciation, and evaluation of Religious Education, the youngest member of the educational family who, within so brief a period of years, has attracted the attention of all serious-minded men and women who believe that religion and education in connection with Church and State have an indisputable and unique place as preservers and builders of civilization.

Such a volume will therefore lend itself admirably to a variety of uses. There is, for example, the reader seeking further knowledge of the broader field of religious education and at the same time desiring fellowship with leading personalities who have specialized in its various techniques.

Again, the volume lends itself for use in advanced courses in Religious Education, seminars, and discussion groups. Thoroughly familiar with its content, a leader may direct students to theories, opinions, and facts relating to and dealing with many of the major problems in a new field of educational endeavor not as yet definitely staked out. In so doing the instructor is not dogmatizing; he is rather directing and leading his students to arrive at opinions and viewpoints of their own —in other words, teaching.

Again, the volume may be used to advantage with students either not so advanced in or so thoroughly acquainted with the field of religious education. For example, the twenty-nine chapters are grouped under several major categories pertinent to the field as a whole. These categories are: Introduction and Orientation, Aims and Methods, Content and Materials, Agencies and Organizations, History and Backgrounds, Opportunities and Problems, Bibliography and Directory. Furthermore, in the table of contents, more or less complete chapter outlines will be found. Hence, an instructor with a syllabus

for or an outline of a course projected according to the academic level and according to the aims desired could readily draw upon and make use of the appropriate material as found in the respective chapters.

Or again, it may be that a semester, term, or quarter course is desired or perhaps a sequence of courses running through the academic year. For example, a course in Aims and Methods would offer six chapters of content material. A course in Agencies and Organizations would have for material seven chapters. Five chapters would be available for a course in Opportunities and Problems, and so on through the respective categories. Questions, problems, and suggestions for further study will be found at the end of each chapter and in addition a bibliography. In and through the larger problems opened up by these questions and the bibliography several of the units in the volume could be expanded as desired. One volume thus used throughout the academic year would tend to take the place of several texts and thereby make the necessary price of a volume this size appear and actually prove to be less expensive.

For teachers who feel that a text is not desirable, here is a gold mine for students in religious education whose desires for prospecting and digging have been awakened and quickened. To be sure there may be, as in all mines, alloys and compounds. Nevertheless, one may find the ore for the metals desired and perchance suggestions and techniques for the processes of refining which will lead students to the supreme end and goal of religious education.

While it is confidently believed that the volume has decided advantages in its range and scope, at the same time it makes no claim in respect to exhaustiveness—certainly not of the field of religious education as a whole or even with any phase dealt with in any particular chapter. On the other hand, neither is shallowness or superficiality in the religious educational ensemble easily to be found. As might be expected, there are some duplications and overlappings. Some may find the volume sketchy,

scrappy, and even piecemeal. Reading in haste one would, like the aviator flying in high altitude, see bleak mountains, barren valleys, and perhaps long stretches of desert all in unrelated contour. A trained eye or an eye guided by the finger of experience will, however, upon closer investigation readily discover mountain-top vistas and visions, valleys with richness of soil, and perhaps at least an oasis in the desert. Other students may find green pastures that lead them to discover for themselves the Good Shepherd which again is one of the aims and objectives of religious education.

In reading the manuscript I have run into points of view contrary to my thinking, at least on first reading, and I take it every reader and student will and should have a similar experience. Truth-finding experiences are often the result of thought-provoking problems. With certain attitudes I am not wholly in sympathy and so perhaps with every reader. If, however, it were not possible to widen and deepen sympathies, one would be deprived of a valuable method of enriching and vitalizing experience. Research may and should go hand in hand with heart-search. A careful study of the volume may, and it is believed will, tend to bring about the happy realization of Tennyson's profound prayer,

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster."

Herein this writer believes are many clear-cut points of view and yet withal one equally clear-cut viewpoint. And why? Because he believes with Paul that there are diversities of gifts but the same spirit. There are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. And furthermore, he is in accord with another point of view of the same apostle in that Paul may plant and Apollos water, but God giveth the increase. Hence, it is his opinion that to appreciate

and understand the volume and thus rightly to use and teach it is to understand and appreciate the Spirit in which it has been conceived and written.

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Nashville, Tennessee, June 27, 1931.

PART I

INTRODUCTION AND ORIENTATION

CHAPTER I

HISTORICAL DEVELOPMENT OF RELIGIOUS EDUCATION IN AMERICA

KARL R. STOLZ[1]

FROM the dawn of religious faith and conduct there has been religious training. The rites, rituals, ceremonials, beliefs, and obligations of religion have always been transmitted from one generation to another, more or less effectively, through teaching and practice. No organized form of religion could have survived and developed its latent possibilities apart from some sort of educational process. Individuals prepared by at least an apprenticeship have, time out of mind, been set aside for the delicate task of religious leadership. The roots of religious education are sunk in prehistoric soil.

Christian education seems to have had its inception in the teaching ministry of Jesus. The founder of Christianity was frequently called rabbi, or teacher. To teach is to help another to learn. In the grasp of his subject-matter, in his knowledge of the motives, failings, and needs of men, and in his mastery of creative pedagogical methods, Jesus ranks as the outstanding religious and moral teacher of all ages.[2] In general one may say that Jesus began his public ministry devoting considerable time and energy to the instruction of individuals, that he addressed large crowds throughout the second period of his public career, and that he ended his mission doing intensive work with a small group of carefully chosen disciples.

[1] Dean Hartford School of Religious Education.

[2] See Horne, Herman H., *Jesus the Master Teacher* (New York: Association Press, 1920); Hinsdale, Burke A., *Jesus as a Teacher* (St. Louis: Christian Board of Publication, 1895); Tipsword, Harrison M., *The Pedagogics of Jesus* (Boston: R. G. Badger, 1916).

It is not difficult to answer the question, Which was the more creative and abiding, his work with crowds or with individuals?

Jesus' final commission to the apostles is an educational challenge: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." [3] The charge of Jesus to his disciples implies that teaching is the primary method of building the Kingdom of God, that the Christian religion is mediated in the teaching process, and that the spirit of Christ is present with all who sincerely, devotedly, and intelligently accept Christ's teaching commission. That the educational approach was made by early Christian missionaries seems certain. For example, it appears that in Alexandria, Egypt, about the middle of the second century of the present era converts to Christianity from paganism were instructed by qualified teachers.[4] An unbroken succession of teachers in church and home has mediated the Christian faith from its inception to this very hour.

AMERICAN RELIGIOUS EDUCATION IN THE NINETEENTH CENTURY

The Sunday school as an organization for religious instruction became a factor of importance in America after the Revolutionary War. The parish minister had taught the early colonial school. The religious content of the New England primer and the catechism ministered to the felt religious needs of the period. The exigencies of the new republic made other and better ways of religious training absolutely imperative. In response to the situation an institution was adopted and a new program projected.

The Adoption of the Sunday School

Since American citizens desired both political and religious

[3] Matthew 28: 19, 20. If, as many New Testament scholars maintain, these words involve the baptismal formula of the early Jerusalem Christian Church, they do nevertheless reflect the practice, the trend, and the spirit of Jesus' ministry.

[4] Brown, Arlo A., *A History of Religious Education in Recent Times*, p. 20 (New York: The Methodist Book Concern, 1923).

liberty, religion, although essential to the moral and social foundations of a democracy, could no longer be taught in the tax-supported schools. It was only by degrees that the doctrine of the separation of Church and State was made effective. With the gradual application of the principle of separation the Protestant Churches were in need of an agency to provide the religious instruction which was barred from public schools.[5] The Sunday school in England, established by Robert Raikes for the benefit of illiterate and ragged children, was not altogether unknown in America. This institution was accordingly appropriated by the churches and adapted to their circumstances and purposes. American people proceeded to send their children to the public school for their secular education and to the Sunday school for their religious instruction. The Sunday school in the course of time became the established and recognized agency for the religious culture of Protestant childhood in our American democracy.[6] Not that the transplanted organization immediately flourished and bore a superabundance of choice fruit. It was generally so poorly conducted and its results were so disappointing that it was often either the object of condemnation or the target of ridicule.

The Prophet of a New Program

Religious education, scientifically conceived, formulated, and promoted in the Protestant Churches of America, is the creation of recent times. The morning star of the movement was Horace Bushnell (1802-1872). This eminent theologian, preacher, city-planner, and foremost citizen of Hartford, Conn., where he labored for a generation, published his epoch-creating work, *Christian Nurture,* in 1846. The title itself is an inspiration and suggests the spirit and ideal which should animate and control religious education. The specific purpose of this book was to expand, elaborate, and establish the thesis, "That the child is to grow up a Christian and never know himself as being otherwise." Bushnell appealed to the teaching of

[5] For other factors contributing to the secularizing of the public school, see, Bower, William C., *The Educational Task of the Local Church,* Ch. XVIII, pp. 8 ff. (St. Louis: The Christian Board of Publication).

[6] For a more detailed study of the Sunday school, see Chapter XI.

Jesus concerning the status of the child in the Kingdom as the ground of his central proposition. His contention, now accepted in many quarters without question, shook New England theology from center to circumference and aroused the violent opposition of the fathers. The book controverted the prevailing method of propagating religious life by emotional mass appeals and periodic revivals. Bushnell denied the doctrine of the total and inherited depravity of man, the doctrine that one must begin religious life with a sense of alienation from God through the guilt of Adam, and that one is a child of divine wrath under the condemnation of God and as such under a sentence of everlasting punishment. Bushnell magnified the grace of God, made much of the Christian family and church as the mediators of religion, and of the principle of the growth and enrichment of human life from childhood to maturity.

In a chapter bearing the significant title, "Ostrich Nurture," Bushnell condemned and repudiated the extreme contention that the child should be allowed to develop spontaneously—that is, without specific instruction and positive guidance. Bushnell was as much opposed to the practice of permitting the child to grow up without supervision as he was to the practice of subjecting the child to the severe restraints which rob one of hope and liberty and arouse a fixed antagonism to religion. Growth by nurture is the governing principle for which Bushnell consistently and cogently contended. So deep was Bushnell's penetration into the nature of the child and so wholesome was his conception of the structure and function of the religion which Jesus both commended and lived that he anticipated and outlined much which has become the possession and practice of modern religious education.[7]

SCIENTIFIC CURRENTS ENRICHING RELIGIOUS EDUCATION

Religious education as a scientific movement is the product of recent times, of our own day and generation. The remarkable development of the Sunday school throughout the early

[7] Munger, Theodore T., *Horace Bushnell, Preacher and Theologian* (Boston: Houghton Mifflin Company, 1899).

years of the twentieth century is not the outcome of a mere emotional concern for a child or of efforts to attract a larger constituency by means of petty devices. It had, if not its origin, at least its early and rapid development in a matrix of modern trends and developments such as the systematic and historical study of the Bible, researches in child psychology and their educational application, reforms in public and general education designed to bring the school and social and vocational life into more intimate relations, and the birth and rapid growth of the psychology of religion.[8] These achievements are themselves fruits of the scientific attitude and spirit which have invaded all areas of human interest. An adequate description and evaluation of the contribution of each of these to the development and enrichment of personal and group life would occupy volumes: in the present connection it must suffice to suggest their bearing on modern religious education.[9]

The New Approach to the Bible

The formal catechetical instruction as well as the haphazard use of the Bible in the Sunday school yielded to a more systematic study of the Scriptures. The Bible became the one textbook. The objective approach to the Bible, the scientific effort to determine the authorship, date, original purpose, and message of each book in the library which we call the Bible found its way into many Sunday schools. In fact, no agency has done more to promote the scientific and systematic study of the Bible than the Sunday school. The results of critical, reverent, and constructive biblical scholarship were of course rejected by many conservative and reactionary religious bodies, but where they were adopted and used, the Bible assumed a new significance and functioned with a force and effect hitherto unknown. At the present time, it must be confessed, it is still being studied by some for the support it may give to what one has been taught to believe rather than for the help it offers in the conduct of the good life.

[8] See Soares, Theodore G., "Religious Education in the Last Twenty-five Years," *Journal of Religion,* Volume VI, pp. 1 ff.

[9] In Chapter XIX the reader will find an illuminating discussion of the relation of religious education to general education.

In 1872 the fifth National Sunday School Convention, held in Indianapolis, adopted the plan of the uniform lessons. The opposition to the new system, which was fomented by some educators, was overborne in the intense enthusiasm of the convention as a whole. Every school which introduced it became a part of a movement destined to become world-wide. In the local school the Bible material taught was the same for all classes from those for little children to those for adults. For some thirty years the uniform lessons were studied, almost unchallenged, in the vast majority of Sunday schools throughout the world. They made possible the publication and distribution of Bible materials and helps at a nominal cost to the schools. They unified the work of the school to such an extent that teachers could coöperate in the advance study of the lesson and that the superintendent was afforded an opportunity to supervise and stimulate the activities of the whole school. The lesson could be studied at home by all from the youngest to the oldest. The realization that many thousands representing various denominations were studying the same lesson was a source of inspiration and fostered good will among the coöperating communions.

Serious objections were in the course of time raised against the uniform lesson plan: many lessons were not adapted to the age, experience, and needs of the pupil; the system, unlike the program of the public school, involved no principle of promotion and progression; the lessons often had no connection with what the child was learning in the day or public school; the lessons while severally and individually biblical were more or less disconnected and did not give the pupil a comprehensive view of the Bible as a whole and of the progressive idealism it unfolds. In 1908 the twelfth International Convention, meeting in Louisville, Ky., authorized a completely graded series of lessons designed to remedy the palpable defects of the uniform system. Specific aims for each division of the Sunday school were formulated, and the Bible material which it was hoped would realize them was selected for each age group.

Systematic study of the Bible, as, for example, represented by the Blakeslee Lessons became the governing objective of

the Sunday school. Even the most progressive leaders in religious education assumed that the main purpose of the Sunday school was the acquisition of a substantial body of biblical knowledge. The emphasis is indicated in a new name for the chief agency of religious education, namely, Bible school. It must not, however, be inferred that the practical application of the Bible was ignored or neglected. Indeed, it was taken for granted that a comprehensive knowledge of the contents of the Bible would naturally result in Christian conduct. In some quarters it was held that a comprehension of the Bible should prepare the child for a conversion experience, a religious crisis, a transition more or less abrupt. The principle of Christian nurture was but dimly, if at all, understood and applied by most leaders, but the systematic study of the Bible was a distinct gain and prepared the way for further curriculum improvements. Although material-centered, the curricula introduced were more substantial, informative, and inspirational than the previous jumbles of unrelated and diffuse lessons.

Child Psychology

A second development contributing to the rise and growth of modern religious education was the renewed interest in the child. The general adoption of the doctrine of evolution altered the entire approach to human nature. Thinking in terms of progressive change under law and of the continuity of all natural processes, men began to see in the child not an isolated and singular being, but an organism developing under conditions of its own and intimately related to both its ancestry and its environment. The nature of the child, the several periods of his growth, his native and acquired characteristics, his needs and interests, his capacities and normal achievements were studied with enthusiastic diligence. Lists of questions designed to collect a mass of data were circulated among parents, teachers, ministers, and others who were in charge of children. It was assumed that a substantial body of facts could be acquired by such a method. Inferences for child culture, supposedly dependable, were drawn from the insights which such a collection of materials afforded.

G. Stanley Hall, a pioneer in the field of child study, popularized the recapitulation theory, according to which the child in the course of his development repeats the successive epochs of the evolution of the human race. For example, the boy's love of camp life, of water in large quantities, of insignia, badges, and other decorations, and of adventure was supposed to be the necessary outcome of a biological pattern inheritance having its origin in an era when our ancestors lived in the jungles and led lives of simple and elementary but hazardous relations. The pedagogical reference known as the culture-epoch theory was widely heralded and applied. Programs of the religious culture of the child were dominated by this theory.[10] The inference was drawn that the Old Testament rather than the New provides the child with the most nourishing religious and moral sustenance. The theory was overweighted and too far extended; in fact, it was destined to overtake itself and to fall into general disuse. To mention only one consideration, the fact that girls display cultural interests different from those of boys of about the same age and not accounted for by sex elements gave some educators pause. That the majority of enthusiasms and activities of both boys and girls are the normal products of environment and training rather than of specific inherited urges gradually became apparent.[11]

The total range of childhood was, as already indicated, divided into several periods, each of which was marked by recognizable features. The stages of childhood with their respective characteristics and competencies continued to serve as the basis of religious training after the culture-epoch theory had been quite generally abandoned as untenable. The crucial importance of each period for Christian culture continued to occupy the focus of attention. The Bible was searched for

[10] See Haslett, Samuel B., *The Pedagogical Bible School* (New York: Fleming H. Revell Company, 1903); Pease, George W., *An Outline of a Bible School Curriculum* (Chicago: The University of Chicago Press, 1904); Dawson, George E., *The Child and His Religion* (Chicago: The University of Chicago Press, 1909).

[11] Several effective organizations like the Boy Scouts and the Camp Fire Girls are based on a constructive modification of the culture-epoch theory.

passages which would be appropriate to each stage of the developing life of childhood. Specific aims for each period were formulated in accordance with the age, experience, capacity, and needs of the child. The graded lessons, already referred to, were designed to provide the child with the Bible material which his status in life required. Although child nature was taken into serious consideration, the curriculum was still predominantly material-centered. Religious education was largely transmissive, a process whereby an attempt was made to transfer the experiences and ideas of the past to the rising generation.

To-day more refined and controlled inductive studies of the laws under which personality develops are being made. The human being is being studied as a personality at once a whole and indivisible. Educational agencies, including the church school, have to do with the totality of personality, with the body and emotion, sensation and aspiration, thought and habit, with every phase of living and serving. Furthermore, the elements of personality interact and constitute a unity with a character of its own.

The Psychological Interpretation of Religion

The psychology of religion as a young and vigorous science placed at the disposal of religious education its methods and findings. Edwin Diller Starbuck, now professor of philosophy in the University of Southern California, disciplined in modern empirical psychology and fired by a passion to devote his life to the interpretation of religion, entered Harvard as a graduate student. He circulated two questionnaires, one on conversion and the other on gradual growth in religion, and brought psychological principles to bear upon the mass of responses which he received. In this attempt, made in the late nineties and with the friendly interest of William James, the psychology of religion had its origin. It was not long before a number of students of psychology and religion contributed to the development of the new science.[12]

[12] The following are the earliest significant books: Starbuck, Edwin D., *The Psychology of Religion* (New York: Charles Scribner's Sons, 1899);

Empirical researches in the psychology of religion disclosed the points of strength and weakness in the prevailing forms of religious experience. The psychological aspects of the structure and functions of religion were analyzed and described. The psychological origin and evolution of religion were traced. Individual differences in religious experience were disclosed. The relation of temperament to the individual's experience of religion was studied and determined. The effects of the conversion type of religious experience were examined and judged. The technique of the professional revivalist was psychologized. The conditions under which the religious life develops without dramatic and abrupt transitions were outlined. The psychological analysis and interpretation of the varieties of adolescent religious belief and experience made important contributions to religious educators.[13] The part which religion plays in motivating and sanctioning conduct was revealed and evaluated. A classification of prayer forms, together with a study of the psychological principles which govern the respective types, was undertaken. The application of psychology to the technique of worship has been productive of important results. As the methods of the psychology of religion have been developed and refined, its results have become increasingly dependable and fruitful for religious education.

The Socializing of Public Education

Another formative and stimulative influence was the growth and application of the concept of education as a social process. The concept of education as formal discipline or as the acquisition of knowledge, to say nothing of the culture-epoch theory, had been central and controlling. At the turn of the century John Dewey, then a professor in the University of Chicago, conducted experiments in humanizing, vitalizing, and

Coe, George A., *The Spiritual Life* (New York: Methodist Book Concern, 1900); James, William, *The Varieties of Religious Experience* (New York; Longmans, Green & Co., 1902). Important articles by James H. Leuba, Edwin D. Starbuck, G. Stanley Hall, and A. H. Daniels antedated these books.

[13] *E. g.*, see Richardson, Norman E., *The Religious Education of Adolescents* (New York: Methodist Book Concern, 1918).

socializing general education. His books, which incorporated his social theory of education, while attracting but little attention when they were published, in the course of time had widespread effects not only in the field of general education, but also in the field of religious education.[14] Fired and guided by Dewey's valuable work and writings, educators attempted reforms, the purpose of which was to inject the life of to-day into the educational process.[15]

The educational reforms had much to do with the socialization of religious culture. That the child grows up in a social setting dawned upon religious educators and the implications of the social situation for Christian nurture were developed. It must not be assumed that the reconstruction of the curriculum of religious education was undertaken at once. The graded courses of lessons, while vastly superior to the uniform lesson plan, were child-centered only in so far as they were adapted to the needs and characteristics of the pupils. Something more radical was in prospect when the principles of a social theory of religious education were practically applied.[16] The note of social participation and of self-realization therein was, however, sounded and was in the course of events to dominate education in religion and morals.

The more systematic study of the Bible, the grading of pupils according to capacity and need, the application of the practical results of the psychology of religion, the emphasis on the social values of religion—all conspired to reconstruct, enlarge, and enrich the religious culture of childhood and youth. A movement emerged from the interaction of these trends and developments, a revival of religious education. There was, and still is, much land to be possessed. The curriculum, and with it the teaching methods, was to undergo changes amount-

[14] See Dewey, John, *The School and Society* (Chicago: The University of Chicago Press), and *The Child and the Curriculum* (Chicago: The University of Chicago Press, 1902).

[15] Cf. Shaver, Edwin L., *The Project Principle in Religious Education* (Chicago: The University of Chicago Press, 1924), and Towner, Milton S., *A Hundred Projects for the Church School* (Garden City, N. Y.: Doubleday, Doran & Company, 1925).

[16] See Coe, George A., *A Social Theory of Religious Education* (New York: Charles Scribner's Sons, 1917).

ing to a transformation. The field of the curriculum has been, and will doubtless continue to be, the battle ground in religious education. The graded Bible lesson was a victory. Soon alert churches demanded materials which functioned more immediately in the daily round of living. To-day the life-situation of the pupil outlines the curriculum. The watchword is creative teaching.

ORGANIZATION AND PROMOTION

The revival and remaking of the educational work of the local church involved important changes and developments in organization, administration, supervision, promotion, and style of architecture. It was felt that graded pupils and lessons rendered the inherited type of Sunday school organization and administration obsolete. It was manifestly necessary to correlate and articulate the various societies claiming the patronage of the same groups of young people within the local church and promoting duplicating, conflicting, or competing programs of activity. It became evident that no church school could fulfill its high mission without a corps of growing teachers and officers; hence leadership development was in the offing. As the cause of the church school prospered and gained momentum it became transparently clear that churches must be provided with salaried and professionally trained educational leaders. When the bearing of religious education on the enrichment and perpetuity of American democracy and on the world-wide expansion of the Kingdom was recognized, promotional organizations, denominational and interdenominational, national and international were either reconstructed and enlarged or created outright. Typical forms and institutions which religious education, impelled by urgent needs developed, merit consideration.

The Church School

Walter S. Athearn, then professor of religious education in Drake University, and later the dean of Boston University School of Religious Education and Social Service, in 1914 published a volume which unfolded a plan for the complete

departmentalization of all the educational work of the local church.[17] This book is an elaboration of a report on the educational program of the local church, including graded instruction, worship and expression, teacher training and supervision, which was submitted to the Religious Education Association in 1912. Each department of the church school was to be so organized and conducted that all the interests and activities of its pupils would be correlated and integrated. This the first adequate and comprehensive book on organization almost completely revolutionized the American program of religious education.

It became tragically manifest that it is impossible to apply an adequate program of religious education in twenty-five to forty hours a year. Many church schools began to occupy two or more consecutive hours each Sunday or to meet by classes or departments at other times for supplementary or additional activities. The daily vacation Bible school, which appears to have originated in the parish work of the Rev. H. R. Vaughn, minister of the Congregational church at Elk Mound, Wis., about 1900, afforded children and young people who would otherwise have been idle additional religious training for a period of from two to six weeks.[18] Week-day schools of religious education were established, the sessions being conducted either after public school hours or at such hours as were made available through the coöperation of the public school. The first experiment in week-day religious education was conducted at Gary, Ind., in 1913.[19]

Teacher Development

Organized leadership training was undertaken in response to the felt and expressed desire of the teachers themselves for more adequate preparation for their tasks. These consecrated

[17] Athearn, Walter S., *The Church School* (Boston: The Pilgrim Press, 1914).

[18] For a more detailed discussion of the vacation church school, see Chapter XIII.

[19] See Chapter XII for a discussion of the origin, history, and development of the week-day church school. See also Lotz, Philip H., *Current Week-Day Religious Education,* pp. 21 ff. (New York: Methodist Book Concern, 1925).

men and women were persuaded that to their love of the church and zeal for the child should be added a richer knowledge and skill in the use of lesson materials and teaching methods. Weekly teachers' meetings devoted to the advance study of the uniform lesson gave some needed help and were the forerunners of more systematic attempts. The prophet of organized teacher training was the Rev. John H. Vincent, then, in 1857, pastor of the Methodist Episcopal Church at Joilet, Ill.[20] He organized a normal class in his own Sunday school the purpose of which was to give teachers instruction in the Bible, church history, and methods of teaching. Under his aggressive leadership the first institute for the training of Sunday school teachers was conducted at Galena, Ill., in 1861. It was not long before institutes, conferences, and conventions devoted to the same end were held in various sections of our country. Dr. Vincent selected Chautauqua, N. Y., which had been a place for camp meetings, for the site of a prolonged normal class or institute occupying from a dozen to fifteen days. The resulting Chautauqua movement, which spread with remarkable rapidity, offered lectures and instruction in biblical literature, history and geography, and principles and methods of Sunday school work.[21] Teacher training was not only promoted through institutes of various kinds in different parts of the land, but also in many local churches.

The cause prospered. A department of education was organized in the International Sunday School Association in 1903. Denominational representatives and Sunday school leaders in 1908 adopted resolutions defining minimal requirements for the standard training course. The successful completion of fifty lessons, of which at least twenty were to be devoted to Bible study, and at least seven each to the study of the pupil, the teacher, and the Sunday school, entitled the candidate to a diploma. An advanced course consisting of not less than one

[20] See Cope, Henry F., *The Evolution of the Sunday School*, pp. 156 ff. (Boston: The Pilgrim Press).

[21] Vincent, Leon H., *John Heyle Vincent*, pp. 115 ff. (New York: The Macmillan Company, 1925).

hundred lessons was offered. Leaders wrote textbooks which the denominational publishers issued and circulated.

The early textbooks which purposed to train teachers for their task in fifty lessons were elementary, fragmentary, and hortatory.[22] One manual, to give a few characteristic items, dismissed Jacob with the statement that he was the prince of God and Joseph with the allusion that he was the preserver of his people and ignored the teaching of Jesus save in a bare mention of the Sermon on the Mount and of the Prodigal Son. A textbook which disposes of the Old Testament in six lessons—three by characters and three by periods—and of the life of Christ in two brief chapters, or which devotes but twenty-four pages to the New Testament and twenty to the Old, cannot, even after generous credit is given for any merit it may have, be said to contain the essential facts of the Bible, together with a modern and constructive interpretation of the same. Nor is it possible to offer a serviceable description of later adolescence in two pages or of methods of teaching religion in the same amount of space. The older textbooks, especially those in which in less than one hundred and fifty pages a survey of the contents of the Bible, together with the psychology of childhood and the principles of teaching was attempted, did not stand the tests applied to the textbooks used in our public-school system. They did, however, mark the beginning of the production of a literature for the improvement of Sunday school teaching.[23]

Leadership training was destined to assume the dignity and importance of a community project. Professor Athearn became convinced that competent leadership for local churches could not be secured unless the educational and financial resources of a community were federated and placed at the dis-

[22] Moninger, Herbert, *Fifty Lessons in Training for Service* (New York: Methodist Book Cencern); Hurlbut, Jesse L., *Outline of Normal Lessons;* Oliver, Charles A., *Preparation for Teaching* (Philadelphia: Presbyterian Board of Publication, 1909).

[23] Compare, for example, with the older and discarded treatises on pedagogical methods a standard textbook like Meyer, A. J. William, *Teaching Religion* (Philadelphia: Presbyterian Board of Publication, 1928), or White, Goodrich C., *Teaching in the Sunday School* (Nashville: Cokesbury Press, 1926).

posal of all the churches in the community. In order to demonstrate the validity and practicability of his conviction he organized the Des Moines Sunday School Institute in Des Moines, Iowa, in 1911. Professor Athearn served as director of this the first of modern community training schools for three years. The institute was nonsectarian in organization. The then current denominational textbooks and standards were disregarded, and textbooks of junior college grade, with courses of study extending over a period of three years of thirty weeks each, were adopted. The school compared favorably with the normal schools conducted for the training of public school teachers.[24]

The International Sunday School Association adopted this institute as a model and gave it far-extended publicity. Hundreds of communities established similar schools, the success of which, of course, varied with the quality of leadership and the moral and financial support accorded these enterprises. It is a regrettable circumstance that, although the fifty-lesson teacher-training manuals were gradually abandoned and better if not wholly adequate textbooks were written and used, the original standards of community training institutes were lowered. It is hoped that when the colleges, theological seminaries, and schools of religious education have sent into the field a sufficient number of competent religious educators and pastors with educational vision the community training school will more nearly meet the challenge of the field. We cannot even hope to command the respect of our pupils unless we as church school teachers compare favorably in the grasp of our materials and in teaching skill with the teachers in both the grammar and high schools.[25]

Professional Leadership

It was not long before the pioneers were convinced that the organization, administration, and supervision of religious education were tasks too delicate, too complicated, and too

[24] See Athearn, Walter S., *The City Institute for Religious Teachers* (Chicago: The University of Chicago Press, 1915).

[25] That religious education has developed an extensive method for the training of leaders and teachers is clearly emphasized in Chapter XXIV.

freighted with serious consequences to be undertaken by persons, no matter how well intentioned, without specialized training and technical equipment. A new profession was created, that of religious education. To supply the demand for adequately trained professional and salaried leaders chairs of religious education were established in theological seminaries, colleges, and universities; and schools of religious education, for the most part devoted to the training of lay workers, were founded. In these institutions and departments the more experienced leaders pooled their wisdom and began the tremendous task of preparing students for the new profession.[26]

The Hartford School of Religious Pedagogy, organized as such in 1903 and now called the Hartford School of Religious Education, was the first institution devoted to the training of professional leadership. It is worthy of note that this school was established and is now being conducted in the very city in which Horace Bushnell, the prophet of religious education, lived and wrought. The Boston University School of Religious Education and Social Service has been in existence for a dozen years and has sent into the field a constant procession of effective professional workers. Other institutions like the School of Religious Education of Auburn Theological Seminary, are being conducted for the purpose of providing suitable and adequate training for prospective lay workers in educational and related spheres. In 1909 Walter S. Athearn became professor of religious education in Drake University and within five years formed the first collegiate department of religious education in America.

Training centers for professional leadership now assume the preparation of a variety of specialized workers, a variety which is coextensive with the demands of the educational program of the church, including:

(1) The ordained minister of religious education.

(2) The director of religious education.

[26] Foremost among the earliest textbooks used were Coe, George A., *Education in Religion and Morals* (New York: The Fleming H. Revell Company, 1904), and Weigle, Luther A., *The Pupil and the Teacher* (Boston: The Pilgrim Press, 1911).

(3) The director of fine arts in religion and church music.
(4) The social welfare worker.
(5) The director of recreational and leisure-time activities.
(6) The teacher or supervisor of week-day and daily vacation schools of religious education.
(7) The educational missionary.
(8) The religious journalist.
(9) The city, county, or state director of religious education.
(10) The superintendent or director of denominational educational societies and boards.
(11) The executive secretary or field worker of interdenominational or of nondenominational educational organizations.
(12) Professors of religious education.

The new profession of religious education has experienced a normal growth, has outlined its objectives, erected professional standards, produced an amazing amount of literature, and formed societies and associations for its welfare and advancement. It has, in addition, afforded many persons, especially young women of character, ability, and personality, a vocational opportunity which was nonexistent a generation ago.

Chairs of religious education have been established in the leading theological seminaries in America for the express purpose of giving to the candidate for the Christian ministry the educational outlook and perspective. The first of these chairs was created in 1908 by the Divinity School of the University of Chicago. The School of Theology of Boston University in 1911 established a chair under the leadership of Dr. Norman E. Richardson, which became the nucleus of a detached school under the directorship of Professor Athearn. It is now generally recognized that the theological student is under obligation to orient himself to the principles and methods of religious education and to equip himself for the supervision and promotion of the local church school. Preparation for this responsibility is imperative not only because the average church which the average graduate of the theological seminary serves for the first years of his ministry must depend upon its pastor for its educational leadership, but also because the educational work of the strong church which employs a director

of religious education is more likely to prosper if the pastor is understandingly and sympathetically related to it.

As the implications of religious education for the extension of the Kingdom of God are being progressively developed, new areas of service are explored and cultivated. For example, the prospective missionary to foreign lands is now acquiring the educational approach and method. He is sensing the strategy of mediating the Christian religion to non-Christian peoples through creative teaching. Again, Christian social service and religious education are so allied that it is often almost impossible to distinguish the one from the other. Religious education has begun to relate itself to social, industrial, and economic problems of both local and world-wide scope and significance. When we penetrate the surface of any pressing social problem, national or international, a challenge to religious education blazes forth, a challenge which only a sufficiently trained and alert leadership can successfully meet.[27]

The American Sunday School Union

The important practical field achievements in religious education for the past generation are the results of interdenominational effort. With the beginning of the present century it became increasingly apparent that religious education is an enterprise too involved to be undertaken by Protestant denominations working separately. Denominational boards of religious education will continue to promote the cause with zeal and intelligence within their respective communions while realizing that the demands of modern life in a democracy make a coöperative nonsectarian program imperative.

In the early years of the nineteenth century a number of organizations devoted to the improvement and propagation of Sunday schools sprang into existence in America. In 1824 several of these merged and formed the American Sunday School Union. The Union proposed to give its attention to three major projects: (1) The selection and preparation of lesson materials; (2) the publication of suitable Sunday school

[27] For a discussion of how this trained and alert leadership is being prepared, details will be found in Chapter XIV.

literature; (3) the founding of schools on the frontier and in rural and other needy and neglected places. It is said that the Union has organized more than one hundred thousand schools, many of which developed into churches. The careers of Sunday school missionaries like Stephen Paxton in Illinois, who maintained that the requirements for successful Christian work are "grace, grit, and greenbacks," are picturesque and adventurous.

The International Council of Religious Education

In 1922 in Kansas City the International Sunday School Association and the Sunday School Council of Evangelical Denominations merged to form the International Sunday School Council of Religious Education. The unwieldy name was later shortened to the International Council of Religious Education. Its governing body consists of an equal number of denominational and territorial representatives.[28] Properly accredited state organizations function as auxiliaries of the International Council. A dominant objective of the Council is to convert educational ideals into the language of the leadership of the average church school and to make available to all the educational experiences, plans, and resources of the many coöperating religious bodies. It is concerned with curricula, methods, administration, supervision, and other educational factors which emerge from and outline the work of the churches. It seeks to make its work practically effective. The present tendency is to make the conventions of the Council, held quadrennially, training schools composed of conference and study groups.

The Council continues to sponsor the Improved Uniform lessons, the Group Graded lessons, and the Closely Graded lessons. It is now engaged in building a new curriculum which is based on the actual experiences and needs of persons and groups, and aims to discover and to place at the service of Christian culture the resources in the Bible and the history of the church. The Council in furthering this project has ap-

[28] For a short history of the Council, see *Go . . . Teach*, the official report of the convention held in Toronto, 1930.

pointed a special curriculum committee and established a bureau of research. Experiments are being conducted and their results measured.

The wide scope of the work of the Council is indicated in a list of promotional activities, including, besides the bureau of resarch, educational administration, children's work, young people's work, leadership training, and the vacation and weekday church school. The regular budget of the Council[29] for 1930 totals $182,720. The official publication of the Council is the *International Journal of Religious Education,* a monthly magazine containing valuable special articles written in popular style as well as lesson helps and worship programs. Among the other enterprises which deserve attention and support, only one will in this connection receive specific reference. By special agreement and on certain conditions the publishing firm of Thomas Nelson & Sons in 1929 transferred their copyright of the American Standard Edition of the Revised Bible to the International Council of Religious Education. A special committee of the Council, consisting of eminent biblical scholars, has been charged with the task of amending, revising, and improving the text of this version. The more accurate and readable Bible text which the committee will doubtless provide will be a creative contribution to religious education.[30]

The Religious Education Association

The Senate of the Council of the American Institute of Sacred Literature, organized by William R. Harper, then president of the University of Chicago, issued a formal call for a convention of teachers, ministers, editors, superintendents of Sunday schools, and other religious workers for the purpose of creating a national organization designed to promote and improve religious education. The proposed convention was held in Chicago in 1903 and gave rise to the Religious Education Association.

[29] *Yearbook, International Council of Religious Education, 1930,* pp. 147 ff.

[30] The organization, work, and personnel of the International Council of Religious Education is presented in Chapter XVII, Part I.

The Association differs from the International Council in such particulars as specific aims, organization, and membership eligibility. The Association was established primarily as an agency for inspiration, coöperation, stimulation, advice, and assistance. It was to serve as a clearing house, a bureau of information, a forum. The Council is, as already indicated, engrossed in the practical work of the field. At the convention held in Boston in 1905 the general purpose of the Association was formulated as follows: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value." The specific function of the Association is to analyze and evaluate from various and divergent points of view and without the practical significance of the conclusions the theories and practices of character and religious education. The membership of the Association, unlike that of the Council, unites in one inclusive organization all who desire mutual exchange of theory, information, and experience in education. It includes in its membership Catholics and Jews as well as Protestants.

It conducts general annual conventions and sectional conferences. Departments for the investigation and evaluation of special fields have been organized and maintained. The leading organ of the Association for the presentation and dissemination of facts and ideas is the monthly magazine, *Religious Education*, of which every one concerned with the normal development of personality should be a regular reader. The executive offices are in Chicago.[31]

SUMMARY AND CONCLUSIONS

Morals and religion undergird good citizenship upon which the permanence and high quality of the nation depend. The separation of church and state as a fixed principle of political democracy makes it imperative for the home and the church to

[31] For a more detailed statement of the history and function of the Religious Education Association, the reader is referred to Chapter XVII, Part II.

assume special responsibility for the religious culture of the people. The home, especially in recent times, has undergone radical changes with the result that it has referred to other institutions many of the activities it once directed within its own walls. The rise and spread of the nursery school indicates at what an early age the child is being subjected to extra-home formative influences. Throughout the historical development of the republic the Protestant population has depended to an increasing degree upon the church for education in religious principles and practices. The primary agency of the church for the discharge of its educational obligation is the church school. In order to occupy the total range of its opportunity in the life of the nation the church will have to organize and conduct a system of religious education that will parallel the public system of education from the nursery school to the graduate school.

The Sunday school as the instrument of religious culture was in many respects lamentably defective. It did, however, possess vitality and adaptability enough to conform to a higher ideal of efficiency. It was responsive to the impact of the scientific currents that were reconstructing major areas of civilization. The objective approach to the Bible, child study, educational reforms, and the psychology of religion transformed the point of view, curriculum, and organization of the Sunday school. The Sunday school, taking the study of the Scriptures seriously, became the Bible school; and later, with the broadening of the scope of its constituency and program the Bible school became the church school.

In the trend of developments professional leaders and training centers emerged. The director of religious education evolved and began to function. The church school in response to the new demands made upon it, proceeded to create its own appropriate forms of organization, methods of administration and promotion, and type of architecture. Church school buildings providing classrooms for all grades, assembly rooms for the several departments, chapels for worship, and facilities for play and recreation are being designed and erected. The enriched worship program has laid under tribute hymnody, music,

ritual, devotional literature, and architecture. Appreciating the capacity of persons of mature years for change and growth, the church school is addressing itself with gratifying effects to the life situations of adults. Even the sick, the aged and infirm, and others physically unable to go to the church school in person come within the sweep of the church school's care and are reached and helped by its ministries. Denominational and more inclusive educational associations are giving the local church school inspiration, guidance, literature, and standards of excellence. The work of the Sunday school has been enlarged far beyond what our fathers who chose it as the instrument of the religious development of childhood and youth could have dreamed.[32]

In promoting an inclusive program present-day religious education is, in some quarters, in danger of forfeiting its specific character and identity. Christian education is the integration of developing personality with the God of Jesus as the rallying center. Religious education in order to be true to itself must be grounded in an experience of ultimate reality. The production of moral attitudes and practices apart from religious motivation and sanction is not religious education but moral education as such, and should in all conscience be so denominated. What often passes for religious education is sometimes actually and solely moral training. No reflections should be cast upon many intelligent attempts to inculcate ethical attributes in the young. There is no disposition to deny that moral virtues can be cultivated without religious idealism, although it is maintained that they can be most readily and effectively engendered and developed by religious culture. At the moment the main contention is that the difference between character education as such and Christian education should be recognized and considered pertinent. Religious culture is God-conscious. After all, the unique contribution of the church school to its constituency is the fertilization of the

[32] The discussion of the Adult Movement and Religious Education in Chapter XVI will indicate something of this marvelous growth of the work of the Sunday school.

subsoil of personality through the cultivation of the eternal values of Christian idealism.

SUGGESTIONS FOR FURTHER STUDY

1. Read the encyclical letter on the *Christian Education of Youth,* issued by Pope Pius XI on January 11, 1930, and make a list of the principles and aims which this document supports.

2. Should Roman Catholic and other American citizens whose children attend parochial schools be taxed for the maintenance of the public school system.[33]

3. What provisions do Jewish people in America make for the religious culture of their children? [33]

4. Describe changes in the program of religious education you yourself have witnessed as a church school attendant.

5. What are the points of weakness and of excellence in the process of religious nurture conducted by what you consider the best church school with which you are intelligently familiar?

6. What are the cardinal qualifications of the effective church school worker?

7. What are the outstanding qualities or gifts of the church school teacher who has most profoundly influenced you for good?

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PART II

AIMS AND METHODS

CHAPTER II

AN UNDERLYING PHILOSOPHY FOR RELIGIOUS EDUCATION

GEORGIA HARKNESS[1]

RELIGIOUS EDUCATION AND THE PHILOSOPHIC SPIRIT

Philosophy and Technique in Religious Education

WITHIN recent years there has been more progress in the science and art of teaching religion than in all previous centuries. Most of this progress has lain in the development of a specialized technique. Books keep flowing from the presses telling how to organize and administer schools of religion—Sunday, week-day, and vacation schools; how to conduct each department within these schools; how to use dramatics and pageantry; how to plan recreational programs; how to tell stories; how to use the manual arts; how to construct a worship service; how to use the project method; how to test and measure religious development—in short, *how* to teach religion. All this is good. In the past too little was known about how to teach religion, and instruction was often desultory and ineffective.

However, with all this improved technique, there is at least a reasonable doubt as to whether the children of to-day are actually getting a better grounding either in religious experience or biblical knowledge than the children of the past. Many elements in the social mores of to-day are antagonistic to religion, and without this improvement in technique we should doubtless be in a worse pass than we are. Yet the question lingers, in religious as in general education, Is the new technique really turning out personalities better equipped for life,

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more fully matured in mind and spirit, than the older, simpler pedagogy?

The author of this chapter believes that the new technique is worth while. Most of it is good pedagogy. Yet as one looks over many of the current books on religious education one can scarcely escape a feeling of depression—not at what they contain, but at what they leave out. One wonders whether religious education in its eagerness to improve pedagogical method has not been somewhat like the man who mounted his horse to ride away rapidly in all directions. As one listens to discussions of religious education at institutes, conferences, and church gatherings, one is frequently impressed by the absence of any clear idea of what the whole thing is driving at. It is certainly important to know how to teach religion. But before one can teach effectively, he must have something to teach.

Religious education involves both form and content, both means and ends, both a technique and a philosophy. If either element is left out, the process is bound to be one-sided and relatively ineffective. Kant's famous aphorism is pertinent: "Form without content is empty; content without form is blind."

This chapter will attempt to give some indication of the meaning of religious education, to suggest the value of the philosophic spirit, and to point the way to the acquisition of a philosophy by which religious leaders and those led may "see life steadily and see it whole." First, a brief look at the nature and objectives of religious education.

The Meaning of Religious Education

Religious education may be defined as the process of teaching people how to live religiously. This statement is necessarily very broad. "How to live religiously" is open to as many interpretations as religion itself, and few words in our language are subject to a wider latitude of definition than religion. If one wants to start a spirited, well-nigh endless, discussion, he has only to propose the question, "What is religion?" Yet in spite of differing definitions, there is enough agreement as to what is meant by the "religious life" to make discussion possible.

Without attempting here a formal definition, we shall indicate some of the characteristics by which it is manifest.

Theistic religion believes that the universe is guided by a Controlling Cosmic Power, or Determiner of Destiny.[2] It believes, furthermore, that this Controlling Cosmic Power possesses personal attributes of rationality and goodness, is interested in human values, and imposes upon men certain ethical requirements. It believes that this deity is both beyond and within the human spirit, and that personal communion with the deity is possible. It conceives "living religiously" in terms of personal fellowship with the divine through prayer and worship and in terms of moral activity believed to be in harmony with the will of God.

Note that we said above, "theistic religion." Humanism, resting its case on cosmic naturalism and social idealism, either leaves out God entirely or identifies him with human ideals.[3] This seems to me to eliminate religion's most distinctive attribute. If religion leaves out God, its so-called worship becomes indistinguishable from meditation or æsthetic contemplation, and its ideal of service from social ethics. The first element in "living religiously" is to have what is commonly termed religious experience; that is, a personal sense of the indwelling presence and sustaining power of a real God.

To "believe in God" involves more than intellectual acceptance of the fact that God exists. It involves more also than a mystical experience of God attained through worship, though worship when it is a vital experience, rather than a mere formal exercise, is the innermost heart of religion. To believe in God means to be willing to commit oneself to the way of life conceived to be God's way. To be a Christian is to try to live as Christ lived, exemplifying Jesus' law of love in all human relations. To serve is not necessarily to be religious, but to be

[2] Cf. Pratt, J. B., *The Religious Consciousness,* Chap. I (New York: The Macmillan Company, 1921).

[3] Horton, W. M., *Theism and the Modern Mood* (New York: Harper and Brothers, 1930), gives an admirable analysis of the meaning and limitations of humanism. For a more extended treatment see King, W. P. (Editor), *Humanism, Another Battle Line* (Nashville: Cokesbury Press, 1931). (Ed.)

religious is to serve. To "live religiously" involves clearly a moral as well as a mystical element.

To live religiously one must have religious ideals. An ideal is an idea which has acquired an emotional dynamic and is recognized as binding upon conduct. The building of ideals is a long process, for it involves the establishment of habits of thought and action repeated through repeated choices, the rejection of some courses of conduct, and the exaltation of others into dominant desires. The formation of right ideals is the major task of education. If children are to be taught to live religiously, religious education must impart character training imbedded in religious idealism.[4]

From the standpoint of time allotment, the teaching of the Bible is, and probably will continue to be, the major element in religious education. This is legitimate, provided its deeper objectives are not lost sight of in the process. The Bible needs to be taught for its cultural value as a literary masterpiece and its historical value as a record of the progressive development of a great race, for its moral value as a means of establishing right ideals and its spiritual value as a means to the deepening of the religious life. There is little danger that too much Bible will be taught.

There is grave danger, however, that the Bible may be so taught as to pave the way toward tragedy. There are few college teachers of religion who have not discovered serious conflicts emerging from the teaching of the Bible in the Sunday school as an infallible, sacrosanct authority, literally inspired "from cover to cover." A less dogmatic introduction to the Bible in the precollege years would ward off much turmoil of soul and the loss to the Church of some of its most intelligent minds. Not the least element in "living religiously" is to live with a sane, coherent, intellectual outlook in which religion and science can dwell together in peace.

[4] While it would be unprofitable to enter here into the time-worn controversy between evangelism and religious education, it is clear that evangelism may generate powerful religious sentiments, but that the permanence of these sentiments depends largely on the continuance of religious nurture over a considerable period. Ideals determine character only as they become habitual.

To sum up, religious education means the use of all those agencies which will enable a plastic individual to grow into, and appropriate as a personal possession, the values of religious experience, moral idealism, and intelligent biblical knowledge. Much more might be said about the aims of religious education, but this would be to trespass upon the territory of the next chapter.

If the objectives we have suggested are to be attained, there is need for a cultivation of the philosophic spirit. Philosophy is in bad odor with some religious leaders, as being too coldly analytical to aid the religious life. Others look upon it, like the Einstein theory, as something abstruse and remote from human interests, something to be respected but not grasped by ordinary minds. It is the thesis of this chapter that philosophy is not only an available, but a necessary, asset in the equipment of the religious educator. This calls us to an examination of what philosophy is.

The Meaning of Philosophy

Philosophy is the attempt to think consistently about the meaning of life as a whole. The philosopher is a "lover of wisdom." He specializes in the universe. His task is to try to bring together in a unified world view the findings of science, art, religion, and everyday life and to relate these to each other in a manner both intellectually and practically satisfying.

This is no slight undertaking. But the philosopher claims no omniscience and acknowledges freely that he is not the only lover of wisdom. He turns to the scientist for specialized knowledge of the various fields of human inquiry. The philosopher's task, in large part, is to interpret and make meaningful for life what the scientist discovers.[5]

Philosophy shares with science the spirit of free inquiry. The philosopher, like the scientist, must be suspicious of any supine reliance upon external authority or tradition. He must seek after the truth with a mind free from prejudice and

[5] On the meaning of philosophy and its relations to science and religion, see Patrick, G. T. W., *Introduction to Philosophy*, Chaps. I-III (Boston: Houghton Mifflin Company, 1924), and Brightman, E. S., *An Introduction to Philosophy*, Chap. I (New York: Henry Holt & Co., 1927).

tethered to facts. He must scrutinize with tolerance and fair-mindedness every new theory, accepting or rejecting in the light of dispassionate reflection and the weighing of evidence. "The unexamined life," said Socrates, "is not worth living." Both philosopher and scientist are committed to the task of examining experience.

Philosophy differs from science in two important aspects, already intimated. Each of the sciences limits its inquiry to a special field. Within that field it attempts by the observation and analysis of all available data to discover laws of structure and activity and to arrange these data in systems of cause and effect. It is the function of philosophy to try to correlate the facts discovered in all fields—*i. e.,* to take the major concepts resulting from empirical investigation and synthesize these in a consistent outlook upon the entire universe. In particular its world view must bring together human and physical nature and account as far as possible for their ultimate origin and their relations.

Philosophy, however, is not simply a synthesis of scientific knowledge. The scientist is essentially a *discoverer,* the philosopher an *interpreter.* To know the facts about any phenomenon—for example, the evidences of biological evolution—is one thing; to understand what they mean for human life is another. Whether the same biological data are interpreted materialistically or spiritually will affect one's estimate of his own personality, of the existence and nature of God, and of the fundamental structure of the universe. One may study astronomy scientifically without reference to God, but one can scarcely interpret its findings without asking how we are to think of God and of man in the light of this new knowledge. Philosophy accepts what astronomy presents, then asks whether this universe of cosmic vastness and infinite accuracy is a gigantic machine, wholly indifferent to the transient fleck of dust called man, or the manifestation of an Infinite Cosmic Deity whom man may worship.

This suggests the intimate relation which exists between philosophy and religion. A student's initial interest in philosophy often arises from an attempt to answer certain deep reli-

gious questions. Is there a God? If there is, is he (or it) a personality? Can I pray and expect an answer? Shall I live again after death? If there is a good God, why does he permit so much evil? Is there any freedom of will? What is the purpose of life? Historically, such philosophical queries have commonly rooted in religious soil. Whence? Why? Whither? —these are the deepest and most persistent questions of the human mind, and these inquiries are shared by religion and philosophy.

Philosophy, furthermore, has close affinities with religion because it deals with human values. It attempts not only to answer intellectually the questions which emerge from life's experiences, but to point the way practically to a saner, happier, richer life. Not all philosophies have done this, and philosophers have often had to meet the charge that their speculations move grandiosely in the clouds, above the battle of life's experience. Both philosophy and religion have fallen at times into barren disputations. But this is no evidence of the inability of either to promote human welfare. Many great philosophers have been personally active in social and political reform, and many more have served society by the presentation of vital ideas and ideals. Philosophy is so far from being impractical that even the popular use of the term, as when one speaks of "taking things philosophically," pays spontaneous tribute to the value of the philosophic spirit.

While philosophy and religion unite in giving stability and poise, there is a difference in their mode of approach. Philosophy, taking experience as its starting point, inquires into the nature of the universe and the good life. Religion is less speculative. It gives its possessor a sense of personal commitment to the divine will under cosmic leadership and is often, though not necessarily, authoritarian in its viewpoint. Religion is inclined to be both more dynamic and more dogmatic. Resting its case at least partially upon revelation and a sacred literature regarded as inspired, it speaks with a note of finality to which philosophy cannot pretend and at the same time often bars the door to progress by its reliance on external authority. There is need of further synthesis of the religious and the philosophic

spirit. Philosophy needs, without falling into dogmatism, to respect and appropriate more of religion's warm concern for personal values; while religion needs, without falling into apathy, to acquire more of the philosophic spirit of tolerance and open-mindedness.

Some defenders of religion are afraid of philosophy. In the warmth of its convictions the religious spirit sometimes objects to exposing these convictions to critical scrutiny, lest their vitality be chilled. It is true that some types of philosophy are hostile to religion. The remedy, however, is not to run away from philosophy, but to get a better one. If false philosophies are current, only the person who knows both their merits and their limitations can hope to point out their fallacies. To suspect that the study of philosophy will impair one's religious faith is to admit a tacit fear of the weakness of that faith. Francis Bacon remarked, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." One greater than Bacon gave testimony also to the liberating power of open-minded inquiry when he said, "Ye shall know the truth, and the truth shall make you free."

Philosophy is the *attempt* to think consistently about the meaning of life as a whole. The whole is infinitely great, and no human mind can fathom all mysteries. But to get the most consistent view attainable, to live as sanely and wisely as one can, is the duty of every individual who would not fall prey to obscurantism and superstition. In pointing the way to life's ultimate meanings the religious educator needs all the philosophy he can muster, that he may be "an interpreter, one among a thousand."

PERSISTENT PROBLEMS OF RELIGIOUS THOUGHT

It will obviously be impossible, in the remaining pages of this chapter, to give any thorough analysis of the problems of religious thought upon which philosophy throws light. We can merely mention a few of the most significant and give some hints as to their solution.

The Problem of God

The most important branch of philosophy is metaphysics—the attempt to describe the nature of reality. "Reality" includes not only man and the physical universe, but the ultimate power, whatever it is, on which both man and nature depend for their existence. Though one may talk of God all his life without using the word metaphysics (like M. Jourdain, who spoke prose without knowing it), one cannot ask a question or make an affirmation about the existence and nature of God without getting into the field of metaphysics.

It is futile to try to avoid metaphysical inquiry. The four-year-old who asks, "Who made the world?" is asking a metaphysical question. If he follows it with "Who made God?" he asks another. Some types of philosophy, particularly positivism and pragmatism, try to banish metaphysics by saying that questions about the ultimate origin and nature of reality are unanswerable, and that we must content ourselves with observing scientific data and practical consequences. Yet questions as to the existence and the nature of a Controlling Cosmic Power persistently emerge.

The God of Christian faith is a personal God conceived as a good and loving Father. His moral attributes are dominant, though he is commonly thought of also as a God of wisdom and of power. Christian theologies have varied widely in their conceptions of God's relation to man. But of the existence of a real deity, personal in the sense of possessing in an infinite degree man's highest attributes, there has been no serious doubt among Christian leaders prior to the present day.

Philosophical materialism, or naturalism, has long disputed the existence of such a deity. It has contended that the existence and operation of the universe, including man, can be sufficiently explained in terms of matter and energy. Adopting a mechanistic view, opposed to the teleology of Christian thought and philosophical idealism, it has contended that the universe is a vast machine totally indifferent to human values, and that to an impartial view it reveals no evidence of a guiding purpose. It maintains that man has created an anthropo-

morphic God in his own image, and that theistic religion is a superstition which has emerged from fear.

Such views are to-day widely held. Humanism has developed, both as a concession to naturalistic philosophy and as an attempt to salvage from the wreckage of an earlier faith the moral values of religion. The writings of such brilliant thinkers as Bertrand Russell and Walter Lippmann present, in their best form, the views of those who have given up God, but who do not wish to give up human values.

Naturalistic metaphysics has made inroads upon religious education and has put not a few potential religious leaders to confusion of spirit. A more serious consequence still, it has left them sometimes with a naturalistic, mechanistic metaphysics in one compartment of their minds and the God of Christian theism in another. One cannot permanently keep his mind in water-tight compartments, and in the troubling of the waters which ensues it is not uncommon to find one abandoning religious leadership to sell insurance.

We have warned against the acceptance of external authority as the criterion of truth. But unless one can speak with the assurance of an inner authority, he cannot speak with a note of certainty which will carry conviction. Theistic idealism joins with Christian thought in finding intellectual grounds on which to affirm the existence of a personal God.

We can do no more here than merely enumerate some of these grounds. One is the evidence, revealed increasingly by science, that the physical universe is a cosmos of marvelous intricacy and homogeneity, of interacting harmony and uniformity of functioning.[6] There is a remarkable order about the universe which requires an Ordering Mind for its explanation. Human personality, like physical nature, points to a Supreme Person as its source, for in blind, undirected mechanical forces there is no adequate explanation of human consciousness. The progress revealed in both biographical and cultural development

[6] Cf. Thompson, J. A., *Science and Religion* (New York: Charles Scribner's Sons, 1925), and Eddington, A. S., *Science and the Unseen World* (New York: The Macmillan Company, 1929), for presentations which are popularly written, yet authoritative.

through the ages gives further evidence of a guiding purpose. The religious and the moral experience of man must be taken into account in any coherent, inclusive view of things, and such experience is on the side of belief in a God of love and moral purposes who is striving to aid man in his struggle toward a higher life.[7]

Such arguments, pursued to a full mastery of their meaning and a fair-minded recognition of their spirits and limitations, will go far toward applying the inner assurance without which the religious educator is bound to flounder, perhaps to surrender. Such arguments also, given in simple form to the inquiring minds of young people of high school or college age, will go far toward deepening the vitality of their religious belief and preventing a sophisticated rejection of religion as an outworn superstition.

The Problem of Human Personality

We mentioned above the existence of human personality as a fact which points to belief in a personal God for a satisfactory explanation. However, not everybody would draw this inference. On the contrary, many argue from the nature of man, conceived in wholly physical terms, to the impossibility of a nonphysical God. Man's mind is his brain, or at most the functioning of his brain. Can God, it is asked, be a cosmic nervous system?

A materialistic conception of man is at least as old as Democritus. The most modern form of this ancient theory is metaphysical behaviorism. This type of psychology banishes consciousness entirely and reduces all so-called thought to conditioned reflexes and habit patterns in the neurones, muscles, and viscera of the body. It is evident that there is no place in this view for a soul or for a personal God.

The soul is in doubtful standing to-day with psychologists in general. As a vague, intangible something—not mind, not

[7] An excellent treatment of the metaphysical grounds for belief in God may be found in Wright, W. K., *A Student's Philosophy of Religion,* Chap. XIX (New York: The Macmillan Company, 1922). The author's *Conflicts in Religious Thought,* Chaps. V and VI, summarizes the arguments on both sides.

body—it is commonly rejected, for it is a concept to which no clear meaning can be attached. Yet the soul of man is intimately related to religious thought and highly prized. Must the belief in a soul be surrendered?

Behaviorism surrenders it and leaves in its place the functioning of muscles and glands. A less materialistic psychology, however, still asserts the reality of the nonphysical and the primacy of spirit over matter.[8] As a *self*—the organized, unified whole of an individual's conscious experience— the psychic element in man is the real man. This means that the soul is not banished, but redefined, and ground is left for religion's fundamental postulates about the soul and its destiny.

There are several attitudes which religious education may take toward the nature of human personality. It may, on the one hand, cling tenaciously to the older soul theory. To do this is to bring its position into disrepute with modern psychology. It may, going to the opposite extreme, adopt behaviorism. It is very necessary at this point to distinguish between metaphysical and methodological behaviorism. *Metaphysical* behaviorism, consistently held, leaves no place whatever for a spiritual element in man or God, or for immortality. To attempt to teach religion and cultivate spiritual values on such a basis is a strange paradox and usually ends in a losing fight. *Methodological* behaviorism, however, is simply a scientific technique—a recognition that man's personality reveals itself in his behavior and that much of moral training consists in "conditioning" an individual to right habits. Religious education can learn a great deal from methodological behaviorism that is of value in the improvement of its technique.

A third possibility, we have suggested, is to make the experienced self, rather than an elusive soul-entity or physical organism, the key to human personality. This view regards man's body as the instrument of his personality and its medium of expression, but looks upon his mental, spiritual nature—invisible, unpicturable, nonspatial—as the real ego. Similarly,

[8] Cf. Pratt, J. B., *Matter and Spirit*, Chap. I (New York: The Macmillan Company, 1922). For a discussion of behaviorism from the religionist's point of view see King, W. P. (Editor), *Behaviorism, A Battle Line* (Nashville: Cokesbury Press, 1930). (*Ed.*)

God may be conceived as an Infinite Self expressing himself in part through the physical universe without being identified with it. On this basis, the technique of methodological behaviorism, the religious values inhering in a soul, and the possibility of belief in God as a cosmic spiritual personality, may consistently be accepted.

The Problem of Immortality

Not only Christianity, but every other type of religion prior to the present day, has held to some sort of belief in immortality.[9] So have many philosophies. Some of the sublimest arguments for immortality ever written were penned by Plato, and the Greek-Christian line of thought of which we are the heirs has in general upheld it. The present generation is witnessing a widespread rejection of a belief long held to be a cardinal doctrine of religious faith.

The chief reason for this rejection is, as we have noted, the spread of a naturalistic philosophy, often coupled with metaphysical behaviorism. If all there is of a man is his body, then there is obviously nothing left to be immortal after his body dies. Something may be salvaged, perhaps, by belief in a social immortality of influence. But personal immortality, naturalism says, is a pretty fiction, like the belief in God, which man has generated out of his own fears and an exalted sense of his own importance.

Whether personal immortality is possible depends upon the nature of man and of God.[10] An idealistic philosophy holding the position indicated in the preceding sections finds no serious difficulty in the belief that a spiritual, nonspatial personality, expressing itself in this life through the medium of a physical body and often limited by its impairment, may continue after death to exist in a nonspatial realm, freed from bodily limitations and given some other medium of expression by an infinite God.

[9] This does not mean that every religion in all stages of development has held it. However, it is a characteristic religious tenet.

[10] Brightman, E. S., *op. cit.*, pp. 340-349, summarizes completely the arguments for and against personal immortality. See also Wright, W. K., *op. cit.*, Chap. XXII, and Harkness, G., *Conflicts in Religious Thought,* Chap. XII (New York: Henry Holt & Co., 1929).

Whether the preservation of personality is probable depends upon whether it is worth preserving. There is a tendency, arising in part from our new knowledge of the vastness of the physical universe and in part from concentration upon material things, to decry man's importance. Yet the fact remains that human personality is of supreme and intrinsic worth, the most precious thing we know in the universe. The values resident in the spirit of man ought not to perish. If there is a good God, it is improbable that they do.

In earlier religious thought, this life was conceived as but a temporary pilgrimage to the life beyond. A potent moral incentive was found in the hope of reward in Heaven and the fear of punishment in Hell. Such motivation has well-nigh passed, and religious education can dispense with it without great loss. It is well to place attention mainly on the enriching of personality in this life and the removal of conditions which impair it, and to make the life of virtue its own justification. But if religious leaders drop the hope of immortality from their belief or from their instruction, the loss will be very great. The Christian faith proclaims a living Christ, offers comfort in bereavement, and ennobles the present life through its conviction that personalities are being molded for eternity. Theistic idealism confirms this faith; naturalism and humanism have offered no adequate substitute.

One of the primary reasons for belief in immortality is the nature of man's moral task. "A man's reach should exceed his grasp," said Browning, "or what's a heaven for?" A man's reach does exceed his grasp, and the task is endless.

We now turn to an examination of man's moral task and its implications for religious education.

ETHICAL ASPECTS OF RELIGIOUS EDUCATION

Moral Responsibility, Sin, and Human Freedom

It is a cardinal doctrine of Christian theism that God makes distinctions between good and evil and demands goodness of men. A necessary correlate is the belief that man can choose between good and evil and is morally responsible for choosing the

good. Sin ensues when an individual, knowing the difference between good and evil, voluntarily chooses the evil course.

All this, too, is undergoing questioning and much rejection in this day of transitions. The view is widely current that there is no sin, but only social maladjustment and moral sickness; that man has no real freedom, but is merely the powerless resultant of his heredity and the social conditioning which his environment has given him; and that moral responsibility must either be rejected outright or be redefined as social pressure. This is the view of mechanistic determinism.[11]

There is no problem in philosophy more disputable than that of freedom *versus* determinism. It can only be remarked in passing that man's freedom is probably more limited than is commonly supposed by uncritical thought, and that there are doubtless mental mechanisms which partially determine conduct, a knowledge of which is of great value to any educator. No act is wholly free in the sense of being totally unrelated to antecedents in the heredity, environment, or past experience of the doer. But this is quite different from saying that every act is wholly determined by these antecedents. Every voluntary choice is *self*-determined; that is, determined by the nature of the personality that makes the choice. This self is not a mechanical but a vital thing, not a passive but a creative resultant of its previous experiences. As such it is free, within limits set by social and physical conditions, to regulate its conduct and make its own destiny. Moral responsibility, then, is a fact, and every individual is accountable in some measure for his deeds.

The attitude one takes toward this problem is important to religious education. A rigid determinism, consistently held, cuts the ground from under all ethical endeavor by obliterating moral responsibility. On the other hand, the assumption that all evil acts are freely willed has bred much lack of charity toward evildoers. Religious leaders need to recognize, with

[11] To be distinguished from theological determinism, or predestination, formerly widely held by Calvinism and some other types of religious thought. This denied man's freedom, but admitted (inconsistently) his moral responsibility.

social workers, that much of their task consists in "determining" right conduct by the influence placed about an individual. But there is equal, and even greater, need to recognize that there is an area within which every normal individual is free to make or mar his life. Man, having eaten of the fruit of the tree of knowledge, cannot with impunity choose the evil way.

But what is the evil way? Or a good way? We must close our study with a brief observation upon the nature of the good life.

The *Summum Bonum*

Why are we here? If life has a purpose, what is it? Voices through the ages have attempted to state.

Shortly before writing these lines I heard the voice of a typical adolescent, trained in the modern school of movie heroes, jazz, and self-expression, stating his views on the subject. He had been asked by his mother to do something he did not want to do, involving an alteration of his plans for the evening. What I heard was, "I'm in this world to enjoy myself, and I'm going to do as I please."

This is a clear, if inelegant, expression of egoistic hedonism. This boy had been to Sunday school most of his life. He had been taught, as a memory verse, "If any man would come after me, let him deny himself, and take up his cross, and follow me." That there was any connection between the surrender of a minor pleasure and Christ's way of self-denial did not occur to him.

There have been many moral philosophies. Most of these have found the way to the good life to lie in the quest either for happiness or for the enrichment of personality. Hedonism may attain high levels of refinement and satisfaction. But it is clearly not the way to which Christ called his followers. Jesus' emphasis upon love, service, inward purity of motive, the prizing of every individual for his intrinsic worth, the duty of personal moral growth, the call to sacrifice for high ends—all point away from hedonism to the perfection of character and the enrichment of personality as the highest good.

It is not uncommon to find the view defended in college

classrooms that there is no real altruism; that all so-called service is merely a subtle form of self-gratification; that every good act is motivated by a hedonistic desire either for social approval or the warm glow of self-laudation. There may be some value in this philosophy as a corrective of too credulous a trust in human motives. But it is not the philosophy of Jesus —either of his words or his example. Jesus staked his life on the conviction that he that seeks his life shall lose it, while he that loses his life, in service and self-giving love, will richly find it. He taught that the good life brings with it a deep and enduring satisfaction. But he never taught—what is something quite different—that one should be good *in order to* be happy.

The fundamental end of religious education is the molding of personalities, the redirection of natural tendencies into channels socially and individually enriching. Quite apart from the moot theological question of "original sin," human nature is such that if left to follow its course without direction, egoistic hedonism tends to dominate. Religious education exists to supply direction. It must not merely make people happy; it must make them Christian. The way of Christ cannot be left to repose in memory verses; it must become a personal appropriation. Only so will a plastic individual learn to live religiously.

. . . . . .

To try to conduct a program of religious education without a philosophy is like trying to navigate without chart and compass. "Philosophy is the guide of life," and without such guidance the voyage of the religious educator must be short, or precarious.

From the pen of a great philosopher, Bishop Berkeley, comes a statement which is pertinent to religious leadership: "Whatever the world thinks, he who hath not meditated much upon God, the human mind, and the *summum bonum* may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman." If we are not to have sorry teachers of religion, religious educators must prepare themselves to relate their task to the meaning of life as a whole.

SUGGESTIONS FOR FURTHER STUDY

1. Formulate your own definition (1) of religion; (2) of education.
2. Criticize the definition of religious education given in the chapter.
3. What is the relation of philosophy (1) to science? (2) to religion? (3) to everyday life? Mention problems within each field which are proper subjects for philosophical inquiry.
4. Discuss the charge that philosophy is useless because it never reaches definite conclusions.
5. What are the principal philosophical reasons for belief in God?
6. What is behaviorism? Discuss its adequacy as an explanation of human personality.
7. Is personal immortality desirable? Is it scientifically possible? Give reasons for your position.
8. Why is the problem of freedom important to religious education?
9. Indicate specific tendencies toward egoistic hedonism which religious education should correct.

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CHAPTER III

AIMS AND MOTIVATION OF RELIGIOUS EDUCATION

G. WALTER FISKE[1]

Most of the failures in religious education have been due to poor aim. Before going far in this book we need to clear up our ideas of what religious education is all about, what its modern program is driving at, what its real objectives are.

The Scope of Religious Education

This movement is not merely religious; it is an important part of education. Human progress depends on education, the education of everybody, not merely of the few. Is education complete without teaching religion? The heart of the educational process is the sharing of experience under expert guidance. Surely adequate education for complete living must include sharing the most fruitful experiences of the race, such as religion can furnish; not simply in the transmission of noble traditions, but also as a fresh, creative experience which enriches the mind, stimulates its functions, and develops its skills and controls for better living.

We maintain that education for complete living must include the teaching of religion, because religious experience is a reality of such transcendent importance to a great proportion of the human race that something is definitely lacking without it. We are not thinking of a religion which is merely "the opium of the masses," or simply police force for social control, or a sort of mystical intoxication to relieve the tensions of a drab existence; but a religion that is distinctly ethical, with

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strong effect on conscience and conduct; and broadly social, with noble ideals which can be spiritually motivated so as to carry over into conduct-control and friendly community living. Christianity furnishes such a religion of ethical, social, and spiritual power, inherent in Jesus' ideals of living, made clear in his teachings of social justice and vividly concrete in his personality and life. This book, written by Christian authors, is interested in religious education only from the Christian standpoint. Therefore the present chapter will consider only the aims of Christian education. For our purpose religious education is teaching the Christian religion.

Some are still inclined to challenge the idea that religion can be taught. They are usually people with the old viewpoints, that education is only or chiefly instruction and that religion is chiefly a matter of feeling. Christian educators now are claiming their religion can be taught. It is not merely a cult whose ceremonies can be imitated and a faith whose ideas can be learned by instruction, but chiefly a life experience which in large measure can be shared and practiced. To be sure, it deals with the realm of values which are often intangible and with depths of feeling which are with difficulty shared. But that is because religious living is a fine art, and, like every other fine art, it can be taught, but never easily. The inherent difficulty of making an artist or a musician does not discourage our teaching the fine arts of music, sculpture, or painting. And every artist teacher does far more than share his facts and his technique. He shares his visions, ideals, convictions, enthusiasms, all the high experiences of his artist soul. The great teachers of religion have ever done the same. Religion is actually taught whenever religious experience is thus shared. It can be so taught that it will be "caught" and will become a creative experience.

Historical Evolution of Our Educational Aims

Christian education was cradled in the Hebrew synagogue school. This is our greatest debt to the Jews, next to Jesus himself. Popular education, both religious and secular, comes from the Jews. Its fountainhead is the great command in Deuteronomy 6: 4-9, which every Hebrew child has to learn:

"Hear, O Israel, Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children."

In the spirit of this great passage the Boy of Nazareth was undoubtedly taught religion in his childhood. Later he became the Master-Teacher, demonstrating in his remarkable technique that a church may live by teaching. St. Paul seemed to be another born teacher, and he and the teachers he taught carried the Christian religion into its third and fourth generation. In the gentile world it was their difficult task to transform pagans into Christians. They were too wise to think this could be done suddenly, in a single session. It could not be accomplished by a single inspirational experience. It required a long educational process. So they set up their schools for catechumens, inquirers who wished to know what it really meant to be a Christian; and these inquirers were faithfully taught for two or three years before they were received as full members of the church. Particularly thorough were the schools of Christian education at Alexandria and Rome, for the first three Christian centuries. But after Christianity became popular, as the established religion of the Roman Empire, religious education waned. Its aim for the next thousand years was chiefly ecclesiastical, involving the training of priests and monks for the future leadership of the church.

The Protestant Reformation brought a revival of Christian education, and on a broadly democratic basis. At first the aim was doctrinal, the main purpose being to teach the new creeds of the reformed churches. Then this gradually gave way to the knowledge-of-the-Bible aim, as printed Bibles became more numerous toward the end of the eighteenth century, and Sunday schools were organized in England and America. Soon the evangelistic aim was added to the biblical aim, and these continued as the chief objectives of Christian education through the nineteenth century. In the past two generations, with the development of modern child-study, psychology, and modern educational theory, religious education has developed several new aims in various quarters, the pupil-centered aim, the so-

cial or Christian citizenship aim, the Christian character aim, the creative experience aim, depending on the denominational trend and the leader's special emphasis. It is obvious that all these objectives have played their part in the history of religious education. The chief difficulty has been one-sidedness, as these various aims have too often been stressed one at a time; and the educational process has been faulty because of the backwardness of educational methods in general.

The Eclectic Process of Determining Modern Aims

When one considers the varieties of religious experience to-day, one realizes the difficulty of stating the modern aims of religious education. Involved in such a formulation there are many sensitive issues. Among them are the varying interpretations of the Bible, different explanations of the personality of Christ, different attitudes toward science, varying emphasis on worship, evangelism, missions, social service, social religion, the church as a reconstructive agency for the Kingdom of God; in addition to the many reactions of modern educational theories and methods upon our objectives in teaching religion. It is quite obvious that no single statement of educational aims could possibly satisfy all Protestant Christians. Whatever type of Christian experience seems most vital and precious to you, you will be most anxious to share and to teach, and therefore to make central in any statement of aims of Christian education.

As we gather the necessary elements for such a statement, it is clear that we must include a positive attitude toward Jesus Christ; for the content of Christian education must always be the religion of Jesus. It is also clear that we must include a definite attitude toward God; for our religion is our total response to what we feel to be of supreme worth, and therefore worship. As aims predicate results in life, it is also clear that we must include desired developments in personal character and social changes in community life. These socially important results should not be limited in time or space. They should look toward the future and be world-wide in scope. And if we desire to keep abreast of educational progress, our

aims must be progressive, psychological, in terms of the true learning process, of the normal experience of growing children, of their reactions to stimuli in all types of situations, including internal states as well as external conduct, and in terms of purposeful pupil self-control.

We need particularly to clear up in our own minds whether our purpose in Christian education is simply to create in the child a socially desirable character to fit him for American citizenship; if so, we should call our process social education. Or to develop in the child a thoroughly ethical character, irrespective of any religious tradition or ideals; if so, we should name our process moral education, or ethical culture, and frankly join the character education movement. But if we agree with Ellwood, a leading sociologist, that "Social education is not enough; we must have Christian social education," then the question remains, Shall we adopt the most recent slogan, "Creative religious education," and deny any necessary value in "Transmissive religious education," or shall we discover vital values in both?

It is a great educational aim to arouse the personality of a dormant youth and stir him to constructive self-activity in a commonwealth of persons. It is a noble conception of Christian living to think of it in terms of Jesus' own vision of the Kingdom of God, as a project in which we coöperate with the Heavenly Father in the progressive *creation of a moral order* which will be genuinely Christian—that is, a brotherly world actuated purely by good will. This is a splendid creative purpose for Christian education. But when one of our leading writers, in advocating this as the all-inclusive aim of religious education, goes so far as to claim that "Transmissive Christian education is failing *and must fail,*" [2] and totally undervalues the great historical treasure of Christian tradition and the need of passing it on to the next generation, except Jesus' single "creative principle of the worth of persons," it is going rather too far. Of course merely transmitting *ideas* does not produce Christian character; but even modern Christians must admit that the religion of Christ still has a message and a

[2] Coe, George A., *What Is Christian Education?* p. 68 (New York: Charles Scribner's Sons, 1929).

content, a faith and an altar. Though we may be enthusiastic over the technique of "Creative religious education," let us not worship the technique at the expense of the content; for "Transmissive religious education" is not dead yet, and there is much in the religion of Christ that is worth passing on to our children. In fact, when his teachings, ideals, and divine personality are omitted, your educative process ceases to be creative, at least in the Christian sense. A modern Christian may still hold this and yet avoid the pitfalls of untenable theology and obsolete pedagogy.[3]

The Jerusalem Council Statement of Aims

In the spring of 1928, representatives of forty-one great Protestant churches, gathered from all over the world in an International Missionary Council, formulated this historic statement which challenges our careful attention: "Religious education aims to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

This noble expression of Christian educational aims is warmly evangelical and anchors firmly to the importance of sharing with our pupils a genuine Christian experience. It has been criticized as "not specific enough to be very valuable" and "clothed in vague generalities." It is obviously less interested in the social aim and the character aim than in the personal experience aim and relatively less concerned with the educational technique. Yet as a general statement it is very suggestive, and the fact and circumstances of its adoption were significant. It was inevitably somewhat of a compromise, to

[3] See Chapter V, pp. 126 ff. for a discussion of creative and transmissive education.

be accepted by such a wide diversity of delegates as their common educational aim.

The Christian Experience Objective

The central aim of Christian education is to share with teachable persons the religious experience of Jesus Christ, Christianity's unique possession.

Different churches will differ in the interpretation of these terms; but for all Christians this statement includes Christ's vital communion with his Father-God, integrating his whole life and his universe, inspiring and motivating his ideals, including his own sense of incarnation and redemptive mission; all of which his followers inherit, with his spiritually creative and redemptive power for growing Christian experience. The teacher who succeeds in sharing with his pupils this religious experience of Christ has succeeded in teaching religion in its initial stages of a personal relationship with God and Christ and the acceptance of the Christian view of life and the universe. But modern education cannot stop here.

The Christian Character Objective

Inseparable from the former aim, and a constant test of its sincerity, is the fostering in teachable persons of a progressive development of Christlike character.

This is accomplished not by mere imitation, but by incarnating the Christ spirit, attitudes, and ideals, and by continuous reconstruction of daily experience, with the teacher's guidance in making Christlike responses to changing situations, and the constructive self-activity which is truly creative living.

This objective recognizes the valuable technique of the character education movement, with its detailed study of areas of experience at each age-level, of desirable traits and character patterns, and of techniques of conduct-control and habit-formation. But it also suggests the comparative futility of any plan of habituation without adequate motivation by worship and religious loyalties. A great weakness of religious education in the past has been its failure to adopt this ethical aim with its technique for character training. No wonder the old-fashioned Sunday school, which was hardly a school at

all, but more inspirational than educational, has had to be supplemented in many cities by the new moral education plans of the public schools, because the latter have decided that character is one of the chief goals of education. The modern program of Christian education includes this great aim because we believe secular education can never meet this responsibility alone, for reasons given below at the end of this chapter.

The Spiritualized Community Objective

But the achievement of individual Christian experience and character is not enough. Both the social religion of Christ and the social aims of modern education require us to broaden our aims of Christian education to include the community and the world. *Hence Christian education aims to train teachable persons to demonstrate the social ideals of Jesus in coöperation with their neighbors, and thus build up a spiritualized, brotherly community, with a Christlike church at the heart of it; and by practicing world friendship, to extend this Christian social order throughout the world, thus realizing Christ's vision of the Kingdom of God.*

As Jesus' plan of redemption plainly included the redemption of society and the building of a better world, we must teach our children and youth how to live in "the beloved community" in which social righteousness and social justice prevail. We are doing this by more general use of the problem-project method of teaching, as well as by the training in world friendship which introduces them to the church's world program of missions.

This brief chapter allows space for only these general aims of Christian education. We can only suggest that there are many specific objectives in teaching religion; in relation to training in worship and other functions of the church; in relation to the graded use of the Bible and other curricular materials; in relation to story-telling, religious dramatics, pageantry, and other projects and methods. We can merely refer to the fact that for each age-level of experience in growing childhood, youth, and maturity our educational program has set up definite goals of attainments as waymarks of progress in the great process of achieving Christian character and experience.

The Necessity for Christian Education

We believe that education is not complete without teaching religion. Religion does more than contribute a spirit and a friendly atmosphere. It furnishes the noblest ideals for conduct and the most powerful loyalties for the motivation of character. Some people are asking, Is there anything distinctive in religious education? Why is not character education enough? In spite of a slight trend in this direction even among religious educators, we believe that *Christian education is the integrating of personality by Christlike ideals and loyalties,* and that no ethical culture system of character education can furnish motivation as effective as this.

Professor Ellwood gives a very good reason for his conviction that "social education is not enough" when he says: "Religious education is social education carried to the plane of the ideal and energized by socially idealistic emotional values. It is the only sort of social education adequate to meet the crisis which confronts our world; for it is the only sort of education which is adequate to produce social idealism." [4] He is perfectly right. Character education, unsupported by religion, has a superficial foundation. Without the motive power of religious loyalty, ideals lack dynamic and often fail to control conduct. Family pride, patriotism, loyalty to friends are strong motives to help us control impulses which would lead us astray. Loyalty to institutions and the standards of our group are also powerful. But religious motives and loyalties are higher and more lasting than them all. Without religious motivation, the usual result of moral training is merely prudential ethics, doing right because it pays, and only when it pays.

Moralists who trust in the effectiveness of social education depend for their technique chiefly upon habituation. They take little stock in religious ideals; they pride themselves on being realists. Their aim is the laudable one of building up a technique of good habits in the lives of the boys and girls they endeavor to train for life. By sheer ethical practice they hope to get habits of honesty and truth-telling into the lives of our

[4] Ellwood, C. A., *Christianity and Social Science,* p. 176 (New York: The Macmillan Company, 1923). Used by permission of the publishers.

youth. They are trusting in the old adage, "Practice makes perfect." But the question is, Under what circumstances *does* practice make perfect? Certainly not always. Lacking a strong controlling motive back of the habit, how long will the habit stick? Just what happens when a boy with no compelling religious loyalty suddenly discovers big profits in being safely dishonest? Will his previous habit of honest conduct, drilled into his brain-paths by ethical practice, supported only by prudential reasons, or possibly by patriotic motives, save him from graft or theft now, when a great temptation suddenly comes?

Of course the habit technique helps. The boy should be morally stronger after frequent rehearsals of right action, though his motive at the time is an important factor in the case. Naturally the deeper the grooves of habit cut, the less likely the boy is to fall before temptation. But is the mechanism all there is to character? Does habituation alone perfect the process of developing right conscious sentiments into unconscious dispositions, and thus into *character, an organized self, socially integrated and spiritually motivated?* We fear not. Is the moral mechanism permanent, or does it fail to track when the motives that caused it fail to motivate it? If a boy keeps straight and forms habits of honest living, not for religious motives at all, but because of his good mother's strong influence over him, what happens when that mother dies?

Similarly if a teller in a bank maintains unimpeachable honesty for ten years under the eye of a cashier of strong character whose good opinion he values, but from no higher motive, what will happen when that cashier is promoted to the presidency of a bank in a distant city? Will the habit which was largely due to external influence long survive the removal of that influence? Does practice make perfect and the habit mechanism alone insure character?

A leading authority for some years in this field, Dr. Sharp of the University of Wisconsin, in his book, *Education for Character*,[5] has a clear answer to these questions. He asks: "What starts the habit? If fear of punishment, or the desire

[5] Indianapolis: the Bobbs-Merrill Company. These quotations used by permission of the publishers.

for the approbation of the teacher or parent, or some other motive equally external to character, the results are of no great value. . . . We are trying to develop character, yet all we are actually doing is to start a habit of reacting to the fear of penalty or to the shrinking from disapproval, motives which are valuable enough in their place, but do not represent character." So he bears witness to the fact that good habits do not last long if they lack strong motivation from within: "The members of the athletic teams of our high schools are not allowed to smoke during the training season. Do they, or do they not, return to their smoking after they have broken training? Our high-school principals have but one answer. Habits of promptness, neatness, order, et cetera, are fairly well enforced in our American schools. Do business men who employ the boys fresh from the school find these qualities ingrained in them? So far from it that there are constant complaints of their absence. I have had occasion to observe the effects of the training given by military schools after their pupils have become students at the university. In the majority of cases—not all—a year is sufficient to remove all traces of the training so carefully enforced in such matters as order and neatness."

"Suppose the graduate of such a school," Sharp goes on to say, "has been taught in this external fashion, both at school and at home, to tell the truth. He enters the employ of a man who orders him to lie to his customers. The penalty for refusal is dismissal. If the position is a promising one, how long will the opposition of a merely mechanically acquired habit like this last? Evidently when a young man leaves school, he must go forth equipped *not merely with habits,* but also with so profound a sense of the importance of the modes of conduct which they represent that he will value them more highly than what he may lose by his loyalty to them." This is straight talk, but it is good logic and good psychology. Sharp's conclusion is: "If the habit is to stand the test of time, the channel must be made by the ideal. From every point of view, then, the purpose of moral education can be nothing less than fostering the growth of *moral ideals,* and supplying favorable conditions for the creation and preservation of the habit of obeying them." That is, good habits, to be safely permanent, must have

moral ideals back of them, and the highest ideals and motives attainable. We have quoted the above authority on this important point because he is engaged in secular education, not religious education.

Christian educators feel sure that no young man is morally safe and strong in character unless his rehearsals of right conduct that form his good habits are guided and motivated by the blue prints in imagination derived from the ideals of Jesus. With lower ideals or a lesser loyalty we doubt if he can become proof against sudden temptation. Our youth must be taught to guard his imagination with all caution, for out of it come the consequences of life. Teachers of ethics feel the strategic importance of appealing to the imagination. They recognize the need of right imagery as a guide to conduct. *The Iowa Plan of Character Education* contains many fine suggestions for teachers who would make character the goal of education; and the finest paragraph in the book is this one describing the moral function of imagination. It is under the caption, "Furnish the Mind Richly with Symbols of Right Living": "Conduct moves surely in the direction of the dominant imagery. Its mental pictures are its pillar of cloud and of fire. See that the mind of every child is attracted to the best pieces of art; is entangled in the plot of wholesome novels, plays, and movies; is resonant with proverbs, poetry, precepts, and wise sayings; is vibrant with the rhythm and melody of the best music; is inspired with admiration of great personalities; and is self-hypnotized by the thought of noble deeds. Every false brooding is a link in a prisoner's chain or the stone of a prison wall. A clean imagination is a true deliverer. An ideal is a conscious image made personal!" [6]

What a pity that this eloquent appeal stops just short of the religious ideal! Near the end of the book, however, the authors show their feeling of the need of religious education for young people and appeal frankly to the church to coöperate with the public school in this great work of moral training. In the light of the above discussion, in which even secular educators remind us of the inadequacy of mere habit, and the im-

[6] Starbuck, E. D., *et al.*, *The Iowa Plan for Character Education.*

portance of ideals, right attitudes, and motives, it is clear that we do our youth irreparable harm if we fail to equip them with spiritual motive power to fight their temptations and their impulses, to make their ideals adequate and their good habits permanent. The selection, testing, and empowering of ideals is youth's most serious task. If the love of Christ is really in the heart of youth, the Christ ideal, concrete, personalized, powerful, will dominate his imagination, control his imagery, and motivate his conduct. There is no other sure basis for Christian character. There is no safe substitute for Christian education, because there is no effective substitute for spiritual motives, no higher objective than the *spiritualizing of life.*

Training in Worship a Unique Educational Function

When the question is raised, How shall Christian education perform that difficult function which seems to be its unique responsibility, the spiritual motivation of ideals? the specific answer is, By giving our children and youth training in the art of worship. To be sure, this is a part of the Christian experience objective, briefly stated in the fifth section above as the central aim of Christian education; but it is the most important of its functions, to furnish training in worship. This at least is something that the public schools in a mixed democracy like ours can never do. It will remain the function of the church, functioning through the Christian family and the church school. In attempting to state in functional terms what religion contributes to education, Professor Adelaide Case of Columbia says: "Religion weights the personal factors in education, provides a religious fellowship, an intimacy in a group, and furnishes a rationale for an emotional reconstruction." This is quite true, as far as it goes, and the truest way in which religion does all this is through its training in worship. It is through acquainting growing children and youth with the meanings and values of worship, both private and social, that we open the channel to the divine sources of personal power, and enrich their personalities by creative experiences in worship, and strengthen their ideals, attitudes, and motives for right social living in loyalty to Christ their Saviour. Here we come to the most distinctive aim and function of Christian

education, to reveal the reality of God, and what the scientist and philosopher, John Fiske, called "Nature's eternal lesson, the everlasting reality of religion."

To realize this aim is the most important lesson of religious education and, in fact, of all education. As Professor Myers of Hartford puts it: "The church holds that there is a Power in the universe whose desire is the highest of human welfare, and without conscious fellowship with whom neither the individual nor society can ever attain its best self. It believes that the human heart by its nature has ever been seeking, often blindly, that infinite God, and this because he, the Father, first loved his children. The church holds that unless man lays hold on that Source of Power and identifies himself with his purposes, all schemes of character education, while welcome as far as they go and often of great value, must fall short of producing that fullest, purposeful, creative, dynamic personality of which mankind is capable." [7]

SUGGESTIONS FOR FURTHER STUDY

1. Why is education not complete without teaching religion?
2. From the viewpoints of modern education and religion, why is it reasonable to define the scope of Christian education as teaching the religion of Jesus?
3. Where did Christian education begin?
4. How thorough was the aim of Christian education in the first three Christian centuries in contrast with its aim in the Middle Ages?
5. How did the Protestant Reformation affect this problem? What have been the main historic aims of Protestant religious education?
6. In the process of determining our modern aims of Christian education, what are the main issues at stake?
7. Compare and evaluate transmissive and creative religious education.
8. How would you criticize the Jerusalem Council statement of aims?
9. Discuss our Christian experience objective and show its fundamental importance for religious education.
10. Discuss the Christian character objective as an inseparable part of our modern educational plan.
11. Discuss the spiritualized community objective and show how it is an unavoidable challenge derived from Jesus' doctrine of the Kingdom of God as well as modern social education.
12. What does Christian education contribute which social education lacks?

[7] Myers, A. J. W., *What Is Religious Education?* (London: National Sunday School Union, 1925).

13. Does "practice make perfect" necessarily? What is the weakness of any moral educational process which depends chiefly on habituation?

14. Why do the habits of neatness and order developed in a military school seldom survive after a year of absence?

15. Discuss Sharp's emphasis on the necessity for moral ideals and attitudes for the motivation of character.

16. Why is training in worship the most important function of Christian education?

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CHAPTER IV

THE THEORY AND FUNCTION OF WORSHIP IN RELIGIOUS EDUCATION

JAMES SEEHORN SENEKER[1]

WORSHIP is concerned primarily with motives, purposes, and ideals and, therefore, is of major significance in religious education.

By worship we understand any and all forms of "practicing the presence of God" or fellowship and communion with God. By religious education we mean *effective method in teaching religion* in the sense of leading people into the *actual experience* of living religiously or in dealing with the relations and realities of life religiously. From this point of view religion is not compartmentized or set apart from life, but is conceived as the spiritual or God-conscious motivation and direction of all life. The following discussion is from the Christian point of view.

That worship practices and theories have changed and are changing during this generation, few can doubt. One's experience confirms this. But there may be lack of unanimity as to the cause. However, when religion and worship are conceived as being knit up with life, it seems inevitable that they should not only affect life, but also in turn be affected by it. That is, worship as glowing appreciation which appears in the midst of the experiences of daily living not only creates changes in ways of living and estimating the values of life, but also reflects changes of attitude, thought, and action.

Religion and worship are of the very warp and woof of life. They appear in and are modified by the stress and strain

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and grind of daily striving, aspiring, and hoping as men ceaselessly push and plod their way toward a more satisfying life—toward not only *getting* and *having,* but also toward more worthful *being* and toward understanding, unraveling the something which some call "the riddle of the universe."

While some are frustrated, defeated, and ultimately washed ashore as human wreckage in their vain attempts to defy man, God, and the course of nature in grasping after life in the form of thrills of the moment, and, as a result, cry out of their dying despair: "Life has no meaning; it is a snare and a delusion." There are multitudes of others who breast the same waves and are lifted and carried onward by the identical forces which boom and crash on the same shores upon which the others are wrecked. Out of the stress and strain of life new meanings, insights, hopes, and aspirations emerge for the latter group because of as well as in spite of the experience of the storms. That is, certain flashes of insight seem as inherently tied up with storm and stress situations as is zigzag lighting causally knit up with the blackness and fury of storm clouds. Light as well as darkness is an integral factor in the storm. Likewise religion and worship are indigenous to the storm and stress situations of life and necessarily change as life—their native soil—changes. The essence may not change, but the forms and expressions do.

These changes are evidenced in both theory and practice. For example, increasing numbers of religious people are coming to think of and approach God not in terms of a worker of wonders and magical signs, but as being both transcendent and immanent—as being in the process—as working in and through his world and also as one who *cares* for his children. Of course this conception is not new, for Jesus emphasized it repeatedly. That is, he seemed to say that the craving for such external signs actually tends to take human life away from, rather than in the direction of, divinity and spirituality. Yet the tendency has persisted, more or less, from generation to generation. Any conception of God and of the universe which tends to lead one away from spiritual interpretations and in the direction of magic and superstition obviously is inadequate and futile. The conception of God as a loving Father as

revealed in the life and teachings of Jesus and of the prophets makes spiritual life central. Many are attracted to this view of God, life, and religion, and each generation sooner or later comes not only to the question of the existence of God, but also to inquire into his nature or character. For centuries people have asked: "Is there a God?" and "Does God care?" While doubt and denial of the fact of God and also of his goodness persist, yet increasing multitudes not only affirm that "The Great Soul of the world is just," but also rest in the assurance that God is a loving Father who cares for his children. We are taking both the existence of God and his intrinsic goodness for granted. When God is Love man trusts and approaches and seeks to commune with him. As Dr. George A. Coe says: ". . . the ideally educated man will reverence God, and know how to worship." [2] This implies the disposition and habit of worshiping.

Furthermore, many affirm that not only God, but also the universe, is as certainly friendly to man's pursuit of moral and spiritual realities as it is toward any of his quests, whether for knowledge, food, or shelter. Fundamentally the universe seems weighted in favor of orderliness, intelligibility, and morality. At least it is adapted to man's pursuit of these.

"Instead of Man in his ethical endeavours having to turn his face against the direction of the cosmic process, he has rather to get more into line with it." [3]

Worship of a God of intelligible order and love suggests the fitness of thoughtful orderliness in worship. Therefore, no longer is it considered irreverent to study and plan services of worship for the avowed purpose of inducing particular attitudes in worshipers. That is, chance is displaced by deliberative planning. Hence graded worship is coming to be accepted quite generally in theory and practice.

DIFFERING CONCEPTS OF WORSHIP

That there are different concepts of worship requires no argument. We shall not attempt to catalogue all of them,

[2] Coe, George A., *What Ails Our Youth?* p. 41 (New York: Charles Scribner's Sons, 1924). Used by permission.

[3] Thompson, J. Arthur, *Science and Religion*, p. 207 (New York: Charles Scribner's Sons, 1925). Used by permission.

but shall suggest that these varying views of worship revolve around differing conceptions of religion and shall confine attention to the extreme and median views.

Earth-Centered Religion

At this extreme are grouped all those persons who are so occupied with serving their fellow men that they have little or no time or disposition for meditation and worship. That is, there are those who become so absorbed with the needs of men that they think they have no time for God; so centered on things which can be seen, tasted, and handled that they have no time, disposition, or energy left for the realm of unseen realities. Many earnest souls there are whose eastern horizon is bounded by eking out a bare existence and whose western horizon merges into thinking of the needs of others, and yet, somehow, God comes into the picture little, if at all. Consequently, worship tends to disappear—and, too often, is an unknown resource. To be sure, some of these approximate the reality of worship, though calling it by another name, but for the most part it is a thin, emaciated reality. The Angelus has little meaning for them. It is foreign. Their religion is one of work: *"Laborare est orare."*

And what is the meaning of their work? They do not know. They shake their heads and sigh and seem to recognize little of significance beyond the clanging of hammers; the ceaseless, meaningless whirling of machinery; the deafening boom of the blast; and the dull, deadening thud of the pick. Life is mainly monotonous and humdrum existence, where each aimlessly and unaided—except by man—pushes and plods onward without asking why or whither. Life seems but a brief day wherein the fatal spark flares up momentarily in each and then dies out.

> "By turns we catch the fatal breath and die;
> The cradle and the tomb, alas! how nigh." [4]

For them creaturehood begins in anxiety, stress, and strain; progresses through the monotony of the daily round only to

[4] Chapple, Joe Mitchell (Editor), *Heart Throbs,* p. 320 (Boston: The Chapple Publishing Company, 1905).

end in despair. Others of this group are careless and lighthearted. But in each case worship is a minus quantity, since work and dutiful, plodding service are their watchwords.

Sky-Centered Religion

At this other extreme are found those who regard themselves as "pilgrims and strangers" in this "cold and unfriendly world," and who are so occupied in placating or adoring a faraway deity that they have little time or inclination left for helping their fellow men. It does not seem inconsistent to them that God should keep himself so far removed from his children or that they, in turn, should neglect the welfare of others, who also are his children, in order to devote most of their time and energy to placating or praising God.

But why should God place his children in a world which is "cold" or "unfriendly" to their interests, needs, and welfare? With Tennyson we ask, "Are God and Nature then at strife?" If we understand Jesus' teaching at this point, not to mention that of many present-day scientists, our reply is to the effect that this is essentially a friendly world to all those who coöperate with the forces which make for righteousness. While some insist that the universe is neither friendly nor unfriendly, but is indifferent to man's struggle for the good life, it is all the more incredible that religious folk should emphasize its positive unfriendliness, especially when many scientists seem to suggest its friendliness.

More unfortunate is their contention that God and the life of the Spirit are little at home on this planet and that they belong otherwhere. Consequently when man seeks God and heaven he must turn away from the scenes of earth, and conversely, the closer he gets to his fellows, the farther he is from God and the life of the Spirit. Seemingly they know not the thought epitomized by Dr. George A. Coe when he says: "The dwelling place of the Highest is not apart from, but within, the brotherhood, which is the family of God and the kingdom of God." [5] Perhaps God and heaven, to many, seem infinitely removed from earthly realms because phil-

[5] Coe, George A., *A Social Theory of Religious Education,* p. 164 (New York: Charles Scribner's Sons, 1917). Used by permission.

osophical and theological speculation displace the experientially religious conception of God as Father and spiritual companion. Howsoever the situation be explained, this group think it fitting to abandon this world in favor of another in order to find God and heaven, forgetting Jesus' insistence that both are within and around us. Not only so, but some, like Gautama Buddha, regard it as necessary to neglect, ignore, and sometimes even leave family, friends, and all human relations in order to be well pleasing to God and to make the life of the spirit dominant.

Within this extreme group religion and worship of a sort become central to the exclusion of all else—even of human relations and needs. There are churches whose altars are continuously occupied by worshipers, day and night, year after year; some giving their lives over to relaying prayers which they regard as well pleasing to God even when it necessitates neglect of human needs.

While some pietists have not been forgetful of human needs, yet others have regarded the "saying" of prayers as most acceptable to God, even forgetting Jesus' insistence on the importance of the cup of cold water to famishing lips. Not that they deliberately neglect the needs of their fellows, but because they consider long vigils at the altar or in secret as expressions of supreme devotion they, therefore, place attention to worship before any other form of "service" whatsoever. Often they are sincere, earnest souls.

Valid worship, from the Christian point of view, lies in neither of these extreme directions, since it is reduced to the minimum in the one and usurps the place of other legitimate functions of life in the other. Neither view contemplates man in his total needs, aptitudes, and desires.

It is beside our purpose to catalogue the varying conceptions of worship which lie between these extremes. It is sufficient to indicate the general direction taken by creative worship which is that of essential fellowship and glowing communion with God. This, of necessity, brings or finds kindred spirits together. That is, there is a sense in which they belong together and tend to seek each other as the eye seeks light. Certain it is that vital communion between man and God is

natural, in the sense of *belonging* in this order of existence—as natural as hunting out different kinds of food and shelter—but it is no more inevitable or self-imposing. It is sought, learned, cultivated. God does his part, and likewise man must do his part.

In the life of this last group there is a sense of direction and equilibrium. Energies are not dissipated by reason of conflicting purposes, nor misdirected by reason of dimness of vision, nor frustrated because of warped and twisted views of life and its varied functions. There is proper balance between such varied interests as work and play, health and worship; no one alone being of all-consuming importance and fellowship with God is normal in each phase of experience. The fellowship of worthy enterprises becomes the proper setting for discovering God in the midst of all wholesome activities and experiences wherein adequate *appreciation* of the significant values of life effloresces. While glowing communion with God may climax pilgrimages to sacred shrines, yet it is by no means confined to them. Neither is it normal to try to substitute work for worship. Each in its place is best. While experiences of vital worship flower out in the midst of the daily round in laboratory, shop, office, and home, yet the sanctuary and the secret inner chamber are in no wise neglected for the foregoing. Proper attention is given to sanctuary and shop—to worship and to work; to the great and unforgettable moments on the "mount," and to the toils and cares of the valley below; neither obscuring or usurping the function of the other. Thus new meanings, insights, and desires are discovered through worship.

In this day of endless activity and overmastering zeal for this or that extreme, to the exclusion of almost all else, it is well to pause and remember the significance of poise. While many are swept along by the currents of so-called "live-wire" and "go-getting" methods, it may be well to recall that live-wires not only are hazardous, but also that they do not create their own power. If this generation is likely to err in one direction, it is probably in the extreme of imagining that a person can lift himself by his own boot straps, that he can produce all the spiritual dynamic that is needed, and that a

superabundance of "pep" and zeal, coupled with a generous proportion of "go-getting" paraphernalia is sufficient unto every task imaginable. A rude and disillusioning awakening is the only fitting outcome of such distorted views.

THE MEANING AND NATURE OF WORSHIP

Inquiry into the meaning and nature of worship may take any one of several directions, but it is obvious that the study of worship as an historical development is quite different from studying it as a present, growing experience. Our interest lies in the latter direction, and while our treatment is mainly from the evangelical point of view, we trust that we shall do no violence to the Roman Catholic or Jewish conceptions of worship, yet, because of limitations of space, many omissions of recognized difference are inevitable. The reader is reminded that our purpose is to present assumptions and expositions rather than to prove anything whatsoever concerning the object and practice of worship.

A completely unified view of life necessarily makes place for religion and worship. Genuine appreciation not only pulses with thought and emotion, but also tends to burst forth in articulate expression. *This is the heart of worship.* As the ardent lover, the happy mother, and the fervid poet burst forth in song expressing radiance and gratitude, so those who are keenly alive to the Father's presence and possess a sense of shareship in his lofty purposes likewise often have an almost irresistible spirit of overflowing joy and gratitude which wells up in thoughts and words of gladness and praise. A scientist friend told the author of completing a long experiment which climaxed so beautifully at three o'clock in the morning that the spirit of unbounded gratitude and thanksgiving to God so welled up within him that he had a rare and rich worship experience there in his laboratory. Thus the joyous, buoyant, appreciative person normally communes with and expresses gratitude to, as well as seeks help from, God as naturally as he feels and expresses these toward his earthly friends.

Recurring to previous mention of the nature of the universe and the justification for worship, we affirm, despite the grim

reality of evil and suffering, that life is essentially meaningful and good. But perhaps the strongest justification of worship reposes in the realization that those who experience it vitally become different—are *transformed*—as a result.

Again, we believe with J. Arthur Thomson that: "When we think over the intelligibility, the order, the beauty, the advance, and the progressiveness of Nature, we feel that the world is more divine than demonic, that it is not unlike a great thought, that it is congruent with the concept of a Creator. In any case, the more we know of the world, the more it becomes like a home in which the religious can breathe freely." [6] Can we not say, then, that mind and spirit are at home in this universe because they are the products of Mind and Spirit? Man not only is at home and can breathe freely in this world, but he finds resources which support and reënforce his efforts at laying hold upon a satisfying and more abundant life. Materials at hand satisfy his physical needs through his own cooperation no more certainly than the life of the spirit flowers forth as he *utilizes* his spiritual resources. Indeed, the two are intertwined. His inner life is strengthened and sustained by abiding confidence in the actual personal presence and friendship of God as Father; by the realization that he is assisted by that presence and power which is not himself and "which makes for righteousness"; that in the battle for that which is true and ennobling, right ultimately triumphs over wrong, not alone because of his efforts; that every worthy desire seems possible of fulfillment ultimately; and that lesser causes and values are inconsequential when compared with those which abide. These and other considerations justify and fortify man in the attitude of faith whereby he confidently calls upon the Father of his spirit for assurance and help, and in turn, seeks to know and coöperate in the fulfillment of God's purposes. He vitally appreciates his God, his fellows, and his world. He not only seeks help from them, but also cooperates to the reënrichment of the soil and source upon which his own physical and spiritual existence depends. *All this characterizes the spiritual or more abundant life.* Under these

[6] Thompson, J. Arthur, *op. cit.*, p. 207.

circumstances worship is normal, to be expected; but it is not inevitable, self-imposing, or automatic.

The true worshiper is keenly alive to his utter dependence upon God the Father for forgiveness and moral strength, moral reënforcement, as well as for "inner harmony" and peace. The meanings symbolized by "the Rock of Refuge" and "my Refuge and Strength" require no explanation for him since he experiences them daily. However, this sense of dependence and the seeking of forgiveness and strength, while humble, is anything but paralyzing, since the Forgiver is an *enabler* rather than a conqueror. Man feels keenly the sense of need on the one hand and on the other is actuated by the confident assurance that God is able, willing, and ready to help and that he even stretches forth his arm and as a loving Father, friend, and companion, comes to meet his children. Yet it is not the feeling of equality or familiarity, but rather the assurance which guarantees a warm and glowing welcome, the *unshakable trust* in One who is always accessible and approachable and eager to assure and pour forth his life into the lives of his children. Whatever estrangement may have arisen is on the side of man, not of God, since he erects no barriers between himself and his children. Yet the need for "forgiveness and moral recovery" is real and essential. The person who does not feel it repeatedly must be rare indeed; certainly he would seem to be distantly related, if at all, to most of the human family.

The worship spirit is intimately concerned with the interests, needs, and welfare of one's fellows, which is simply another highway leading to the discovery of the Father in the midst of his family. As Dr. George A. Coe says: "Where shall the child find the Father? Wherever the child's desire goes out after the things that the Father loves, that is, the persons who are the supreme objects of divine solicitude." [7] Every worshiper who is devoted supremely to the Father's purposes is likewise committed to a life of companionship with and service to the rest of his children—a companionship devoted to their welfare—to such a degree that each loses, in the

[7] Coe, George A., *A Social Theory of Religious Education*, p. 73.

sense of investing and utterly devoting rather than annihilating or weakening, his life for the cause of God and humanity. Thus any worship worthy of the name Christian looks Godward and manward simultaneously. They are not two different things, but are two aspects of a single perspective; complemental phases of the same reality.

Furthermore, worship partakes of the nature of reflective self-criticism, and concurrently, criticism of the enterprises which claim one's allegiance. In worshiping a God of love and truth and even-handed justice a person is inevitably, almost irresistibly, drawn up short before ideals which outrun his practices and purposes causing him to exclaim: "Am I on the right track?" "Is this what I really want?" "Is the spirit of eternal love, the spirit of God, finding utterance in me and my cherished enterprises?" Let us be reminded that: "Common worship . . . stimulates the worshiper to reflect, that is, to have his own thoughts, to know his own mind, and to realize differences." [8] Further: "The divine being . . . is the inner pressure that causes the questioning of standards. Therefore he is the chief worker in the group rather than a mere master of those who work." [9]

A further question regarding the nature of worship constantly recurs: Is worship inborn or learned? If it be innate, then it will appear as one tendency or interest among many others. On the contrary, we think of it as learned, acquired, cultivated. Therefore, the type of worship resulting in any particular instance depends upon the guidance and direction afforded the native tendencies. At heart worship is seen to cluster around certain great ideas and ideals suffused with intense emotions, such as love and joy. Not only are ideas and ideals learned, but also one *learns to love* this or that ideal, person, or cause; hence the necessity of guidance in loving and worshiping. Jesus recognized and utilized this principle.

Tendencies in Present-Day Worship

A casual glance at what is transpiring in corporate worship

[8] Coe, George A., *The Psychology of Religion*, p. 134 (Chicago: University of Chicago Press, 1916). Used by permission.
[9] *Ibid.*, p. 135.

to-day reveals both negative and positive tendencies; especially so in Protestant worship.

1. Quite noticeable is the trend away from so-called "preliminaries" in the adult congregation and from "opening exercises" in the school of the church, and less of "treadmill mechanics" in both. Laymen as well as ministers are leading in this movement. Orderliness, form, ceremony, and an increasing amount of ritual help to account for the drift away from the haphazard in worship.

2. The drift is rapidly away from magical, superstitious, and prudential notions of seeking to haggle some special privilege or advantage from the Divine; to *get* something rather than to *be* something; to *use* God and all spiritual resources selfishly rather than to spend and be spent in a great cause.

3. Less is heard to-day than formerly of placating an angry, revengeful God since the whole notion is incongruous with the teachings of Jesus as well as with present thinking. A surly God who welcomes flattery and who, if properly appeased, confers special favors is unthinkable in the light of the New Testament.

4. The drift is also away from the thought that in worship one discovers, and if obedient is reconciled to submitting to, some arbitrarily predetermined destiny—as, the "noble six hundred" in Tennyson's *The Charge of the Light Brigade,* were supposed to "do and die" without "reason why"—is rapidly passing in the affairs of religion and State. A God who foredooms through predetermined destinies is unthinkable to most people to-day.

5. As opposed to the haphazard there is a decided trend in favor of unity within and integration of worship with the normal experiences of daily living; that is, unity, harmony, and purpose characterize both public and private worship, since it becomes a normal part of growing, fervent appreciation, and sharing with the Divine Companion as well as with human companions.

6. The essential relation between the æsthetic and worship is coming more to be appreciated, not that the former is used as an end in itself nor as a substitute for, but as a vehicle of and supplement to vital religion and worship; their handmaid.

Ostentatious display and other forms of attention seeking are foreign to worthy art and religion. The æsthetic must never seek attention for itself in worship, but should lead on toward climaxing and assisting in deepening, enriching, and extending vital worship.

7. As opposed to the notion of discovering predetermined destinies appears the discovery of God's creative purposes in which man coöperates. That is, the creativity of both God and man is here climaxed since in worship new desires, insights, motives, values, and the like, are created and nurtured. As far as we understand the records, Jesus' prayer experiences were of this creative, sharing sort, and certainly *prayer is the heart of worship.* This renders worship more fluid and dynamic, and it appears more as efflorescing appreciation which is the precise opposite of the "worked-up" or "affected." The worshiper discovers purposes, motives, and possibilities of which he is neither aware nor capable, aside from this sort of creative sharing with the Divine, which releases more fully and effectively the life of love within him. The realization that the life and purposes of God wait and strive to express themselves in man challenges and inspires him to new levels of life and love. Mark you, the process does not simply bring these new possibilities to light; it actually creates, makes new. No one will question that a great earthly love and companionship actually renders one more capable of a new selfhood and of larger devotion to lofty enterprises utterly undreamed of and impossible before. Dare we think of the love and companionship of our Heavenly Father as being less creative? It is unthinkable to any who regard God as Father.

PURPOSES OF WORSHIP

Elaborating further the nature of worship, we give a representative, though not exhaustive, list of the major purposes of worship, which are:

1. To awaken and quicken the conscious realization of the immediate presence of God as Father in which the worshiper is more than merely aware of the divine presence, for the *realization* of his presence as Father and companion has a *kindling* effect in man. He feels a sense of at-homeness in the

Father's presence and is encouraged, *enabled* to draw near to and commune with him, since he is awake to the approachableness of God.

2. To create and express right attitudes toward God and man and to link them up with the desire, the disposition, to carry them out in purposeful, worthy conduct. One not only feels and expresses the highest which he has experienced hitherto, but new and loftier attitudes and desires are actually born. Spiritual growth is thereby furthered by fostering new attitudes, desires, dispositions, and hopes through creative "intake" and "outgo."

3. To discover God's purposes in the larger meaning of life—man's life and also the life of the cosmos as an orderly, integrated system upon which man's existence depends.

4. To align one's purposes with the purposes of God which gives release to one's otherwise only half-discovered half-realized possibilities. The burning realization that the Father's loving purposes are being fulfilled in and through oneself is unbelievably creative. "The conviction that one may discern divine operations within one's self; that there is a divinely appointed place and work for every one; that God will guide one to this work and help one to accomplish it—this conviction in a group brings to light abilities otherwise unguessed." [10] Spiritual reality is fortified as certainly through conscious shareship with the Father as in the experience of sharing with one's fellows.

5. To enable one to "see life whole." That is, the worshiper is enabled to see life in all its relations and especially as related to eternal and abiding realities. This is the opposite of "forgetting it all" when faced with perplexing problems, for one takes the attitude of sharing with God until he is given, or achieves—or both—something of the limitless love, boundless vision, and eternal hope of God. When seen in this light things not only look different, but are different, because the seer is changed, and ultimately he "sees life whole," resulting in a sense of proportion and equilibrium.

6. To evoke and voice individual and corporate repentance

[10] *Ibid.*, p. 145.

for wrongdoing which should issue in the reconstruction of individual and group life and purpose. "We are members one of another in our sins, and . . . in the whole process of being saved from sin." [11] The suggestion of others and the process of sharing with others may be used to the end of spiritual awakening and cleansing as certainly as for the hardening of hearts and the stiffening of necks. Thus group contacts in worship can be used to minimize and reconstruct the ills which have arisen through the abuse of corporate relations, and particular individuals awakened to wrongs they have committed and of which they were unaware hitherto.

7. Further, man worships in order *that* he may feel with reference to certain ideals and values quite as truly as *because* he feels toward them. That is, it is quite as essential to the Christian purpose that man set himself definitely to change his attitudes, dispositions, and practices; and that the sanctuary and inner chamber be used for the conscious purpose of changing him as that he should repair thither to render thanks for changes previously wrought in himself. Vital worship is a dynamic resource to be used in fostering needed changes rather than abused in confirming one in hurtful attitudes and practices.

8. To assist in choosing and reconstructing goals and plans of action. Since the crowning glory of worship is to foster the organization of life in terms of its highest values it is, of necessity, concerned continuously with goals and plans of action. Every high aspiration and purpose is harnessed to plans of action. Emotional experiences are never ends in themselves, but are utilized in the enterprise of incarnating ideals in action. The highest end in view is the organization of life around the purposes of God and to that end faith, emotions, and actions are united.

In fact, the endless round of life's activities may seem largely meaningless unless they repeatedly are lifted into consciousness and examined with reference to ends in view in order that one may realize the extent to which ends, ideals, and overt activities are approximating each other. Emotions under the guidance of judgment unite in the continuous revision of both

[11] Coe, George A., *A Social Theory of Religious Education*, p. 6.

goals and plans of action, each being acted on and changed by the other in the mutual give-and-take essential in the interaction between ideals and actions, between aspirations and practices. Thus new attitudes, desires, and ideals *emerge* on the one hand and unprecedented actions on the other. Does anyone doubt that such *emergents* have been delayed too long and that they are sorely needed to-day in both organized religion and education? Then, looking from local to national situations, let him answer why a student-faculty delegation could be so frustrated by established precedents and broken agreements as was the predicament in which a recent national conference found itself in Detroit, Mich.[12]

THE NEED FOR GRADED WORSHIP

Worship experiences, like those centering in the work, play, study, and other interests and activities, should observe the principle of gradation. Since this is so generally recognized in public school and church school work, we shall be content to elaborate and utilize rather than to attempt to justify the principle. The grading of worship must move in two general directions—in the direction of particular interests and needs on the one hand, and on the other in the direction of the more inclusive.

1. It must be *graded down,* stepped down, and particularized in order that specialized interests and needs may be dealt with properly. We see this exemplified in such groupings as nursery, beginner, primary, and the like. That is, *departmental worship,* as well as other procedures, must be planned on this basis. In the first place, this provides opportunities for planning, conducting, and participating in worship understandingly in a group of one's equals where interests, needs, and aptitudes are relatively similar. Every well-informed person recognizes the serious handicap placed on a child who is deprived of normal association with children of his own age, but is compelled to live almost entirely with adults. Likewise the careful student of religious education sees ample justification for departmental worship in which particular needs can be met. But in the

[12] Cf. *The Christian Century,* January 14, 1931, Vol. XLVIII, pp. 49 f., 62 f.

second place, this, of necessity, means restricted fellowships, experiences, meanings, and ideas. However, it should be clear that little children can appreciate big realities and ideas when phrased and otherwise brought to their attention apropos of their experience. Farthest from our thought is any suggestion that little folk are equal only to little ideas and that big folk, because of size, are equal to big interests and ideas. This grading down necessitates consequent grading up, which is our next consideration.

2. Worship must be *graded up,* stepped up, made inclusive, as when children and adults together join in family or congregational worship. That is, universal needs and interests must be met; therefore, worship in a general assembly of the entire fellowship—of all ages—is essential. The occasions are various, such as birthday celebrations, national and international events of significance, and religious festivals, such as Thanksgiving and Christmas. This, of necessity, provides opportunities for more nearly complete fellowships, experiences, meanings, and ideas, but does not imply that the immature *absorb* meanings and ideas from the mature who have outdistanced them in reach and range of experience, but that—through participating in worship with a much more inclusive fellowship where universal interests and needs are central—they are further stimulated to *grow* into greater experiences; while those who customarily employ more "mature" and "seasoned" forms, in turn, may be rebuked or awakened and challenged by the presence, particularity, directness, artlessness, and trustfulness of immaturity. Each is stimulated, supplemented, and helped by the other. Children whose fellowship is *restricted* to those of their own age, as in a nursery or orphanage, are known to be lacking in social vision and balance, and it seems that something of the same attenuation is visited upon those whose worship is restricted entirely to the fellowship of those of their own age and stage of development. Hence the need for uniting all ages in periodic services of common worship for the purpose of supplementing departmental worship.

The need for participating in such experiences as planning and conducting, as well as discussing and evaluating, worship in a group of one's equals—in age and range of experience—

seems indispensable. Likewise, the need for participating in worship with those of different range and maturity of experience—when properly planned and directed—should prove invaluable in fitting one for fruitful membership in the larger, more nearly complete society—the commonwealth of God—which, alas! is still so largely beyond us.

If it be clear that each type of worship discussed above meets particular needs not met by the other, then it should be clear that either alone is incomplete and inadequate. Therefore, neither should usurp the place and function of the other, but proper balance should be maintained through careful study and guidance, since each is essential to complete, well-rounded worship as well as to complete living.

With ample space, this discussion would give considerable attention to such questions as the so-called "junior church," the attendance of children upon a part or all of the regular Sunday morning congregational worship, and to pageantry and drama as modes of worship. Since limitations of space forbid this, we simply ask if the need is for adding other organizations to an already overorganized church! Does either a "junior church"—a miniature church—or "requiring children to attend" an overly abstract adult service adequately meet the need? May it not be that the concreteness, simplicity, and directness so essential in reaching and holding the attention of children is likewise the most effective method with adults? Again, when pageantry and drama are used legitimately may they not fruitfully supplement present worship experiences? For example, what would be the probable effect in worship and daily life of dramatizing the struggle between various groups in exploiting, for their own selfish advantage, the milk (or other food) supply of a great city? Both the exploiting and the dramatizing of just such a situation actually took place recently in one of America's largest cities. While art, drama, and pageantry may well be used to the enrichment of worship, it must be remembered that they are in no wise to usurp the place of other and more stately, well-tested, and established worship forms and usages.[13]

[13] Art, music, drama, and pageantry as materials for religious education are discussed in Chapter X.

EDUCATIONAL IMPLICATIONS

The foregoing assumptions and expositions justify the stating of certain more or less obvious educational implications.

First. Worship is learned, and the *process of learning to worship* is governed by the general laws of learning—viz., readiness, exercise, and effect. These laws apply to young and old alike in both their private and public worship. Obviously, without intelligent, effective guidance in such possible areas of a person's life his worship experiences can be but lean and hungry, since the learner, if unaided, misses the way; while improper guidance results in a sense of frustration and dissatisfaction.

Second. Dynamic worship tends toward integration and unification of one's motives, purposes, ideals, and habits of thinking and acting. Since our world is inharmonious, the only possible unification is within one's own experience. Here also searching insight and guidance are indispensable lest worship become a means of confirming unethical practices on the one hand and of inducing smug complacency on the other. Emotionalized purpose must result in improved and sustained habits; skill in *living true to ideals in unprecedented measure* should be the fruit of creative worship rather than the all too common satisfactions which end in vague desire, good intentions, or even high resolves which are often felt in worship but which may vanish when the worshiper is faced by the grim realities of unethical practices. The final outcome of all creative worship should be that of rendering the worshipers progressively more discriminating with reference to the ethical issues of life; that is, they progressively reconstruct both their ideals and their practices.

Third. Merely "going through the motions" without realizing something of the joyous, as well as challenging, meaning of vital worship should be reduced to the minimum, and as far as possible eliminated; otherwise hypocrisy, pious cant, and a sense of frustration result. These are to be guarded against definitely while working for positive growth in the effective realization of vital and reconstructive worship experiences, the positive aspect being understood to include coupling sincere

repentance with *making amends* for wrongdoing as well as the revising and heightening of, and clinging to, lofty ideals.

Fourth. Worship should assist not only in solving problems and realizing desires, but also in discovering new problems and desires, thus becoming a factor in the progressive unifying and completing of life. We iterate that creative worship experiences should be shot through with ceaseless effort to hold great social issues and the highest Christian ideals in a single perspective until practices more effectively approximate ideals.

Fifth. Worship should render steadfast within the worshipers a sense of direction, proportion, and victory which results from and is suffused with a realization of at-homeness with one's fellows and with God the Father.

Sixth. Adequately satisfying worship experiences should ultimately climax in the joy of the thought-through life resulting in the *sense of a mission* and in consequent, wholehearted devotion to the great cause of God and humanity. All the great experiences of life appear as sacraments; that is, both joys and sorrows may be used—when they bring lasting values—as ministries of good. Creativity climaxes not alone in the midst of joys, but likewise in the midst of certain unsought but inevitable sufferings. Who knows but that death itself may be a benefaction? Even Golgotha *belongs* in this earthly order of things when it is seen to bring lasting benefits to the human family. Dr. Coe well declares that: "According to the kind of practice that takes place in adversity we ourselves either expand or become confirmed in present limitations, or grow narrow." [14]

SUGGESTIONS FOR FURTHER STUDY

1. What are the major *aims* of worship? Arrange in order of importance.
2. Discuss, so as to evaluate, the chief *functions* of worship in character education.
3. List as many as possible of practical *helps* and *hindrances to* effective worship.
4. Do your own worship experiences mainly tend to *express* your present ideals or to *develop* new ideals, desires, and convictions?
5. Do the public worship services which you attend mainly *confirm,* or

[14] Coe, George A., *What Is Christian Education?* p. 115 (New York: Charles Scribner's Sons, 1929).

do they tend to *challenge* the current ethical practices of the community and commonwealth?

6. To what degree, if any, would you modify your own childhood and youth experiences of worship in order to make them suitable examples or *patterns* for young life to-day?

7. Do the hymns, prayers, and other materials used in the public worship services in which you customarily participate tend to *confirm* or *contradict* the New Testament conception of the Christian way of life?

8. *Compare* and *contrast* Roman Catholic, Protestant, and Jewish concepts of worship.

9. List other problems centering in worship which seem *significant to you.*

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CHAPTER V

TECHNIQUE IN TEACHING RELIGION

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THERE are tricks in every trade. Men have learned, by experience and observation, that there are some ways of doing things that are more economical, rapid, and effective than others. A skilled worker is one who, among other things, has achieved mastery in the field of method. He not only *knows* what to do, but also has the *ability* to do it skillfully. He is able to do what he knows ought to be done. He studies *process* in its relation to *outcome*. He is efficiently effective.

There are nine principles that may be studied in order to acquire a suitable body of knowledge concerning technique in teaching religion. Briefly designated, they are:

1. Learning religion is the acid test of teaching religion.
2. The pupil's learning activities should be adequately motivated and guided toward definitely conceived learning products or outcomes.
3. Variety in ways of learning suggests variety in teaching technique.
4. The teacher should do everything within his power to secure the most favorable working conditions.
5. There should be special preparation to teach each "lesson" or unit of learning.
6. Improvement in method is conditioned by an alert, experimental attitude in all teaching situations.
7. Self-improvement may be effected by using a carefully selected list of checking points.
8. Teaching technique should be determined with reference to the personality of the teacher.

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9. Competency in teaching the Christian religion involves mastery in the use of the technique of creativity and of transmission.

The fuller significance of these nine principles cannot be grasped apart from actual practice or from relating them to particular teaching experiences. Technical skill is not achieved merely by reading about it, or discussing it, or listening to some one lecture on it. Actual contact with pupils is as necessary in mastering the technique of teaching religion as is contact with water in learning how to swim.

LEARNING, THE ACID TEST OF TEACHING

No "lesson" is taught unless it is learned. Goods are not sold unless they are bought. And they are not bought unless some one in particular buys them. Teaching religion is not merely spraying the pupils with religious phrases. Selling is more than offering for sale. It is not the mental activity of the teacher that really counts, unless that activity is the occasion of some worth-while learning activity on the part of the pupils. "Lessons" are not taught, really, unless they reappear in the lives of the pupils as personality traits, or habits, or modes of conduct control. What is learned by the pupils is the acid test of the suitability of the technique used by the teacher.

Four Kinds of Learning Activities

There are four distinct kinds of learning activities which may be brought within the scope of the teacher's influence. They may be listed as follows:

Learning activities that are involved in the acquiring of trustworthy, fact information.

Learning activities that are involved in the acquiring of dependable interpretations or understandings of acquired knowledges.

Learning activities that are involved in the acquiring of feelings of value or appreciations, loyalties, and enthusiasms.

Learning activities that are involved in the acquiring of habitual, skillful, and appropriate modes of behavior or control of conduct.

The degree to which the pupil is active in these specific ways and the degree to which he secures and maintains balance of emphases among them may be considered basic criteria of the teacher's ability to teach.

The possession of information—even biblical information—is possible without a corresponding feeling of value regarding it or the ability to make use of it in meeting actual, life situations. A good deal of sentiment may be generated with regard to certain matters, sentiment that never finds adequate channels of energy release. Piety is not always identified with vigorous, moral action. Likewise it is easily conceivable that a pupil might develop into a kind of project maniac, living a life of more or less purposeful restlessness and ready expenditure of energy. The Bible may be learned—and taught—critically, understandingly, appreciatively, and pragmatically or experimentally, as a way or life. Because there are these four distinct ways of learning, the teacher's technique involves four specific modes of competency.

Evidences of Learning

If a teacher should observe a pupil in the process of learning, what would he see? What are the characteristics of an experience in which learning is going on? The following might be noted:

The activity of the pupil is related to what the teacher desires him to learn.

The pupil has a feeling of value or worth-whileness for the unit of learning in hand.

The pupil's self-activity is purposeful; his mind is set on learning something.

There is a body of knowledge involved in the procedure, knowledge which is at least partially meaningful to the pupil. He can use it to reinterpret past experience or as a guide into new experience.

The pupil is in sympathy with the teacher's enthusiasm or appreciative of whatever is being taught.

There are certain difficulties or resistances which the pupil is encountering as he learns; he is attacking problems.

Possibly the pupil already has discovered the practical application of what he is learning; he is getting ready to use it as a mode of behavior control.

A competent teacher is alert to observe such activities as these on the part of the pupils. If activities other than such as these are taking place among them, something is wrong with his teaching.

GUIDANCE TOWARD LEARNING OUTCOMES

The achievement of mastery in teaching religion depends in large measure upon the ability of the teacher to conceive clearly and to anticipate the outcomes of the pupil's learning activities. The purpose of teaching is not merely that of keeping the pupils busy learning. They are supposed to learn something worth while. Technique in teaching should be selected and used with definite reference to the product or outcome of the learning process.

Furthermore, the skillful teacher is one who is able to look forward to these outcomes, conceiving them in terms not only of the subject-matter to be taught, but also, and particularly, in terms of the changes about to take place in the personalities of the pupils. If certain desirable habits are to become a part of the pupils' personality equipment, then the learning process which the teacher is guiding will resemble, as closely as possible, these new habits. If the learning product is to be a new attitude, such as reverence for the house of worship, the pupil should be made to feel reverent as he learns this particular unit or rear windows?

If a teacher conceives the outcomes of his teaching in terms of the righteousness of Christ, he should visualize the definite characteristics of the pupils' personalities, after they have realized this righteousness. There are certain capabilities and limitations to be taken into account with regard to each pupil. An eight-year-old Christian is very much unlike an eighteen-year-old disciple of Jesus Christ. Unless the teacher can visualize an eight-year-old child having achieved eight-year-old ability and disposition to live the Christian life, he will be apt to do stupid things in his guiding the learning process. The learning process should be guided with reference to its immediate out-

comes. Furthermore, unless these outcomes are seen from the beginning, the learning is apt to be misguided.

The Task of Motivating Learning

As the teacher guides the learning process toward intelligently conceived and prayerfully considered outcomes, he will discover that the pupils encounter problems that have to be solved or difficulties that have to be overcome. If these problems are too difficult, the pupil will be apt to become discouraged. If there are no difficulties and the pupils think that going to church school is all fun, they will make light of the whole matter.

Masterful teaching involves the ability to judge what constitutes a reasonable learning load for the pupil to carry. The best learning morale is maintained when the pupils' activities constitute neither drudgery nor play, but work. They should feel the "resistance" in each unit of learning. They should feel, also, an adequate degree of ability to overcome it. Effort that results in substantial achievement constitutes the best set-up of a series of learning situations. Each pupil should experience the sheer joy of learning as he coöperates with the teacher. For this joy, clearly set before them, pupils will endure much in the way of temporary blocking of the learning process.

Setting Before Pupils an Open Door

The materials of instruction reflect certain lofty modes of religious experience. They have their beginning in the lives of individuals who have made considerable progress toward the realization of superior ways of living. If the pupil's experience is to be enriched and his personal development assured, he must share the original experiences of those who created the "lesson materials."

One of the gravest mistakes for a teacher to make is that of failure to have an experimental evaluation of the "lesson materials." If this subject-matter is conceived abstractly, unrelated to human life, religion for the pupil is apt to be understood, if at all, as something mysterious, abstract, and impracticable. It is without substance and value. If, however, the unit of learning is recognized by the pupil as a mode of experi-

ence which is desirable and is just above and beyond his present way of living, his instinctive aspiration becomes a most valuable asset in motivating his learning. If it is true that goods, well bought, are half sold, it is likewise true that objectives, suitably selected, solve innumerable practical problems in the guidance and motivation of the learning process.

VARIETY IN TEACHING TECHNIQUE

Much has been written concerning the use of various "methods" in teaching religion. There is the "lecture method," the "social project method," the "group discussion method," the "recitation method," the "research and report method," and several other specifics in teaching. But the intelligent teacher, the one who is teaching for a verdict, will not fail to see the folly of becoming enamored of any standardized or formalized mode of procedure. The real problem is to get the work done, and not what kind of tools to use. The distinguishing mark of a carpenter is not the fact that he uses a hammer or saw but that he builds houses. The use of tools is incidental.

But, in building houses, it is important that the most useful tools be used. When working with wood, there are certain kinds of tools that should be selected. Likewise, when working with concrete, a different set of tools is needed. It is the ways in which pupils learn religion that predetermine the "methods" which the teacher should employ in teaching. The best approach to the task of teaching is not a mind set upon using any particular method or combination of methods, regardless of its appropriateness, but rather keen insight into the ways in which pupils learn to become religious persons. This is primary. If there is more than one effective, economical way of learning, then it follows, inevitably, that there is more than one worthwhile way of teaching.

Four Ways of Learning to Become Religious

The scientific study of logic reveals the fact that there are many distinguishable modes of precedure by which the human mind performs the thinking function. It thinks, trustworthily, in at least four easily distinguishable ways.

Learning may place the primary emphasis upon deductive reasoning. Trustworthy authorities are recognized and believed. The mind starts in with a law, a divine book, an axiom, revealed truth, a clearly recognizable experience of God. It quotes these sources. They are starting points in learning. What the authority has said is memorized, illustrated, applied. A believing, if not credulous, attitude is maintained toward this body of given truth. Evidently the teacher's task, when this method of learning is most suitable, is to help the pupil to strengthen his power to recall, to accept, trustfully, obediently, the word of authority, and to apply it. The Herbartian technique may be used under such circumstances.

Learning may place the primary emphasis upon inductive reasoning. In this instance the mind is alert, observant, analytical, critical in locating facts. It builds up its own body of accredited, trusted knowledge. It has confidence in the dependability or integrity of its own thinking. It does not take some other person's word for it. It proves all things. It distinguishes between tested knowledge and cherished lore. It is keen to follow the methods used by natural scientists. The teacher who guides this kind of learning will readily see the value of the discussion, the research, the investigative methods.

Learning may place the primary emphasis upon the practical use of knowledge that is held tentatively, to be practicable or useful. The attitude in this mode of learning is that of the experimenter. Truth may be tested, pragmatically. It may be used to guide activities involved in carrying some project through to completion. Pupils have to live by the truth as well as discover it or recognize its having been discovered and used by some authority. Learning may result from using, as an instrument, that which is held, tentatively, to be trustworthy. The project method of teaching meets the needs of pragmatic logic.

Finally, learning may place the emphasis upon appreciative thinking. This is the way by which the mystic, the poet, the intuitionalist comes to know God and the demonstrations of God. Knowledge is felt to be valuable. When contemplated sympathetically, it awakens value judgments. Some truths

ought to be held as precious. They "mean so much." Unless religion presents some knowledge that awakens the disposition to sing, to adore, to praise, it falls short of being religion. Worship and devotional activity are legitimate ways of learning. They suggest methods of teaching that are distinct and necessary.

Mastery of the technique of teaching involves the development of good practical judgment in selecting what method to use on a particular occasion. It involves, also, a comprehensive understanding of and skill in the use of method. Pupils should learn religion with their whole minds. They will become only partially developed and, quite likely, falsely developed if the teacher places a partial or wrong emphasis upon the technique used in his teaching.

SECURING FAVORABLE WORKING CONDITIONS

Teachers of religion, in a majority of instances, face the problem of securing working conditions that are an aid rather than a handicap. When their work is done in rooms that were not planned by educational architects, or when they teach as members of an organization that was not set up with intelligent reference to the economical and effective achievement of educational results, they are sure to encounter working conditions that interfere with their rendering their best service.

Each teacher faces the moral responsibility of avoiding, as far as possible, conditions that constitute unnecessary hardships or inconveniences. Where their energy is used up competing with senseless distractions or fighting off enemies of sustained attention on the part of the pupils, educational success necessarily is limited. Learning, even under the best of conditions, is difficult to motivate and guide. The difference between success and partial failure may lie in the early removal of a distraction or the arbitrary getting rid of a competitor for the pupil's interest.

Environmental Factors

The following may be used as a check list in ascertaining if certain physical features are at their best.

Are the pupils suffering from defects in hearing, sight, or touch? Are they free from disease or other body conditions, such as hunger, that interfere with spontaneous effort and whole-hearted enlistment in the learning activities?

Is the temperature of the room what it should be? Are the pupils free from temperature consciousness?

Is the room properly lighted? Does the light come in at side or rear windows?

Is the room properly ventilated? Is there plenty of fresh, clean air in circulation?

Are the seats comfortable? If desks are used, are they suitable in size, location, quality?

Are the other furnishings of the room, blackboard, clothes racks or lockers, mounting or bulletin board, musical instrument, and other educational utensils real assets?

Is there an adequate and promptly delivered supply of really suitable lesson materials?

Are the objects which the pupils see so related to what they are learning that the learning process is facilitated by them?

Is the classroom free from distracting noises?

Are the teacher's dress and personality useful in directing attention primarily to the lesson and not to himself?

Is the janitor a good housekeeper, the sworn enemy of dirt and disorder?

The School as an Aid in Teaching

The second important factor in providing favorable working conditions is that of the school itself. Every teacher knows that it is easier to teach in some schools than in others. A school may be organized and administered in many different ways and for a wide variety of purposes. That teacher is fortunate who is working in a school that is organized and maintained primarily to supply the most favorable conditions for teaching.

The following simple check list may be used in making a study of one's school from this point of view of efficiency in teaching.

Are routine matters well routinized? Have they been reduced to habit so that they are cared for automatically?

Is there good morale in the school?

Is there a hearty spirit of coöperation among teachers and officers?

Are the pupils vitally interested in their work and in the success of the school?

Is there a spirit of unity and harmony throughout the school?

Are teachers alert in observing and taking care of matters of detail?

Are the officers of the school skillful in maintaining order?

Do teachers and officers enter heartily into the work of their respective positions?

Is there a supervisor or some other officer who is ready to take the responsibility in helping to maintain the best working conditions for each teacher?

The above check list of items is not intended to be complete; it is merely suggestive. It may serve to call attention to the fact that working conditions may make or mar the work of the teacher. Unfavorable or embarrassing conditions should be gotten rid of, if possible, before the work of teaching begins. Probably no teacher will have absolutely ideal surroundings in which to do his work, but every teacher should strive to secure teaching situations that really help; that is, that make it possible for all his resources to be used directly and efficiently in helping pupils to learn.

MAKING LESSON PLANS

Before taking up the task of helping pupils to master a particular unit of learning, the teacher should make special preparation with regard to it. Success in the preceding classroom period is not a guarantee of success with a new "lesson." There are several principles that may be followed by a teacher who is preparing to teach a given unit of learning. They may be summed up as follows:

In making a lesson plan for a particular "lesson," an objective, conceived with reference to it and in terms of pupil experience, should be clearly anticipated.

The subject-matter should be arranged with primary reference to the steps taken in learning. This arrangement of

materials may involve psychological, chronological, logical, or other modes of arrangement.

Interest should be awakened at the very beginning. Pupils should be given opportunity to establish associations at several points between present knowledge or attitudes and the contents of the unit of learning.

The lesson plan should outline the teacher's procedure from the time he makes contact with the pupils until the teaching situation comes to an end.

The lesson plan should make adequate provision for illustration, explanation, and application of the subject matter used.

This plan will vary in accordance with the method of teaching which the teacher believes to be the most useful in each instance.

In view of the contents of the particular lesson and the problems involved in learning it, the learning activities of the pupils should be carried through to completion, as far as the particular unit of learning is concerned.

The lesson plan should provide for every step in the learning process. It helps the teacher to achieve thoroughness as well as unhesitating, forward movement throughout the classroom period.

The lesson plan in each instance, then, should reflect the following considerations: the particular aim of the lesson, the nature of the subject-matter to be used in helping the pupil to realize this aim, the capacity of the pupils for learning the particular subject in hand, the technique of teaching that gives promise of the best results, the time at the disposal of the teacher, and his range of skill in stimulating and guiding learning on the part of his pupils.

MAINTAINING AN EXPERIMENTAL ATTITUDE

The teacher who would improve his teaching technique should be alert to observe the results of any technique made use of and the possibility of modifying it in the interest of a higher degree of efficiency. The disposition to try out new suggestions saves one from the danger of settling down into dull routine. Teaching that has become stereotyped and formal is apt to lose vitality. The teacher who has lost the power to spring a class-

room surprise should not be disappointed if his pupils lack the attitude of alertness and anticipation.

In an age of mechanical invention and almost daily discovery of improved processes of manufacture, the ordinary mind is already adjusted to the notion of change. Old models are discarded with complacency. New ways of doing things are easily taken up. Experimentation is going on in every secular aspect of modern life. General education is particularly eager to discover and try out new suggestions of progress and improvement. Religious education cannot hope to share serious consideration if it refuses to recognize and adopt worth-while suggestions of better ways of teaching.

It is through experimentation, more than in any other way, that teaching religion is approximating a science or a professional skill. The results of teachers who are resourceful and inventive are made available to others. Thus increased skill comes to characterize the work of an increasing number of teachers. It is not enough merely to discover or invent a new and improved technique. Every such discovery carries with it the responsibility to pass on to other teachers that which has been found to be of greater use, economy, or effectiveness. Thus each succeeding generation of teachers may begin their work on a higher level of efficiency. This accumulation of the results of experimental experience makes a vast amount of trial and error, of blind groping, unnecessary.

IMPROVEMENT OF TECHNIQUE THROUGH SELF-RATING

Every teacher has a more or less general notion regarding his ability to teach. One of the most effective means of bringing about improvement in technical skill is to be able to recognize the elements of skill. This general notion of superiority or inferiority needs to be made concrete. Teaching is a very complex process. It needs to be analyzed and separated into its parts in order to be understood. Superior self-control in teaching is conditioned by detailed knowledge of what elements are involved.

In order to help the teacher to analyze the total process, to form detailed judgments concerning his present rating as a teacher, and to be able to recognize the places where improve-

ment should be made, the following list of questions is given. They may be used as a check list to be applied to present practice and as a detailed guide to improvement.

Am I really interested in the subject I am teaching?

Am I earnestly seeking to improve and to increase my knowledge and understanding of the subject? Am I "full of my subject"?

Am I patient, kind, sympathetic in my attitude toward my pupils?

Am I fair and impartial in evaluating the work done by my pupils?

Am I clear and interesting in presenting the subject-matter used?

Do I have good judgment and sense of proportion in all my relationships as a teacher? Am I free from erratic, finical ideas about teaching?

Do I possess an attitude of self-reliance and confidence as a leader or director of classroom activities?

Have I got myself off my hands? Am I free from obtrusive self-awareness, and self-interest, and self-pity?

Is my personal appearance and bearing an asset in teaching religion?

Do I stimulate intellectual curiosity in the direction of spiritual values?

Do I awaken a sense of mystery in my pupils as they apprehend God and all of his manifestations?

Are my pupils motivated in such manner as to cause them to use sustained effort until thoroughness of "lesson" mastery is achieved?

Is my work as a teacher characterized by emotional stability?

Am I, at the present time, cultivating personality traits which my pupils expect to find in a religious leader?

Do I make the "lesson" assignments in such a way that they are clearly understood and eagerly anticipated?

Am I prompt and regular in meeting my engagements?

Do I have a wholesome sense of humor and ability to avoid inappropriate seriousness?

Am I progressive and forward-looking in my attitude toward religious education?

Do I read current literature (magazines and books) dealing with the subject of teaching religion?

Do I plan my work so that I avoid embarrassing situations, and have all parts of it under control, as I teach?

Am I becoming increasingly masterful of teaching technique as applied to my subject, religion?

Does my teaching help the pupils to realize substantial achievement rewards as a result of hearty effort and enlistment?

Am I resourceful in changing my teaching technique or lesson plan in order to meet emergencies?

Am I able to create and maintain an atmosphere of reverence in which my pupils learn to be religious?

TECHNIQUE CONDITIONED BY PERSONALITY

A teacher's personality may be considered from the standpoint of its structure and of its function. It is both a mechanism and a system of energy. It generates and uses up vitality. The energy generated is expended under the guidance of adaptive intelligence and with varying degrees of satisfaction. As it functions personality has and communicates experience. Its major activities are directed toward (1) getting food, shelter, and other physical necessities; (2) reproducing the life by which the race is biologically continued; and (3) maintaining and protecting the integrity of its own nature and existence. By the use of various symbols, it can effect cultural reproduction—can help others to share its own experiences.

There is marked variation among the personalities of teachers. Some are more energetic than others. Some have a keener sense of social values than others. Some have greater self-confidence than others. Some have stronger intellectual curiosity than others. Differences in personality traits among teachers are innumerable.

This basic condition needs to be taken into account by teachers in their mastery of teaching technique. It is far more difficult for some teachers to use the social project method than it is for others. One teacher, with relative ease, can master the lecture method of teaching while another teacher will never be

more than mediocre as a lecturer. Teaching is referred to as a "gift of the Spirit." But there are special gifts within this gift. "To thine own self be true" is good sentiment for a teacher to cherish. There is such a thing as sincerity in the use of technique as there is in the selection of the materials of a unit of learning.

If one's personality lends itself to the use of a particular method, the development of mastery in its use is a moral obligation. Other aspects of the total task should not be neglected. But every teacher owes it to himself to achieve superior competency in the use of some mode or modes of teaching. Every teaching experience of exhilarating victory, of marked achievement, casts a glow over the entire range of classroom experience. It helps to raise the general standard of excellence. It has a tendency to make the teacher, as a technician, discontented with merely ordinary achievement.

CREATIVITY VERSUS TRANSMISSION

The teaching technique which a particular teacher will use will depend, in large measure, upon his convictions concerning the nature and function of religious education. Is there a closed canon, a fixed body of truth, a library of sacred literature, and a list of divinely sanctioned ceremonials all of which are to be conserved and transmitted without change of a jot or tittle? Or, are there new, succeeding generations, each of which is expected to rise to a level of spiritual culture which transcends that attained by the preceding generation? Should the teacher place the primary emphasis upon the lofty realizations of ideals portrayed in holy scripture and their perennial challenge to developing human life, or upon the pupils' capacity to realize spiritual ideals?

If the former should be the major emphasis, then the technique such as is suggested by the Herbartian method should be stressed. But if the latter represents a point of view that is more nearly in keeping with the laws of learning to live the Christian life, the technique used should help the pupils to think independently and scientifically, to experiment, to discover, invent, create.

The teacher who would achieve superior competency in stim-

ulating and guiding the activities on the part of the pupil that result in his learning to live the Christian life will need to master, not one, only, but both of these points of view. If he emphasizes *guidance* to such extent that *motivation* is neglected, he will have some place for his pupils to go, but they will fail to arrive. If he stresses *stimulation* to the virtual exclusion of *anticipated objectives,* he will have them vigorously, perhaps breathlessly, on their way but without ability to recognize and to locate the point of spiritual arrival.

The technique of any teacher who is so sophisticated as to think that the Bible and other demonstrations of God, which lie at the very heart of the Christian faith, are now to be superseded by a new literature on character development or personality superiority will be radically different from those modes of procedure which are used with effectiveness by the majority of Christian teachers. To be consistent, he will have to be so iconoclastic as to make him a disturbing factor in the ordinary group of successful teachers in local churches. The only satisfactory avoidance of this danger is a sane, balanced emphasis upon the methods of both conservation and creation, transmission and discovery, restraint and culture, repression and stimulation.

SUGGESTIONS FOR FURTHER STUDY

1. Make a list of five favorable working conditions for the teaching of religion.
2. Under what conditions do pupils become interested in "lessons"?
3. How is the range of truth which a particular teacher is able to teach conditioned by the truth which he, himself, has realized?
4. How far beyond the range of his own experience can a teacher, who has mastered the technique of teaching, direct the process of learning religion?
5. How may a teacher know what method to use in teaching a particular unit of learning?
6. What must an individual do in order to learn *how* to teach religion?
7. How does teaching with a view to helping a child to form religious habits differ from teaching that is intended to help him acquire new knowledge?
8. How does teaching to transmit the faith of the fathers differ from teaching to help the pupils to realize the righteousness of Christ as a quality of his own personality?
9. Select a passage of scripture and show four distinct ways of teaching it.
10. Show how a "lesson" (unit of learning) may be taught with primary

reference to (1) the material or subject matter and (2) the experience of the pupils.

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CHAPTER VI

TESTS AND MEASUREMENTS IN RELIGIOUS EDUCATION

ERNEST J. CHAVE[1]

The Meaning of Measurement in Religious Education

Religious education is attempting to educate people in a certain way, and measurement is the process by which we test how well that is being done. Religious education is using various materials and methods to achieve its ends, and measurement is a way of estimating how well those materials and methods contribute to the ends desired. Instead of piously hoping that we are doing some good, we take scientific means for the discovery of what effect the processes of religious education have and which of them most nearly meet our aims and ideals.

Measurement states the findings of a careful observation in such terms that one situation may be compared with another and the differences be made explicit. It depends upon persons having common experiences and values and making more-or-less judgments of differences. When we call a person tall or short, we have a rough average in mind, and when we call a person bad or good, we have an impression of conformity to or departure from a certain custom of behavior. If we refine our statements and state that a person is five feet six inches in height, or that he is more courteous than another, we have limited our descriptions to certain specific qualities. In religious education we state our measures in terms of averages based upon general experience or take some specific phase of behavior and give it a comparative description. We find con-

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venient units and symbols for expressing comparisons and differences and build up techniques for taking the measures.

When religious education was content-centered, measurement had only to indicate the amount of Bible, or ecclesiastical history, or other material that a person was able to remember on a test, and perhaps some meanings that would reveal the amount of thinking that had been done on the subject. A true-false, multiple-choice, completion, or essay type of test was constructed on a sampling basis, and the success of the teaching was inferred from the number of correct answers. Since religious education has become much more complex and ambitious in its objectives, seeking to develop certain kinds of experiences, attitudes, values, motives, loyalties, and kinds of conduct, measurement is a much more difficult process, but it still deals with samples of these things and describes behavior in relation to them. For the sake of convenience numerical indices are used to describe differences, but the mathematical language does not mean that exact measures have been taken. Measures are all subjective estimates and rough approximations, findings being interpreted by reference to the scale used. Though scores on a knowledge test may be given in precise numbers, such as 84 or 96, or a person's position on an attitude scale as 3.7, it does not mean that we have as exact measure of his knowledge or attitude as the mathematical symbols seem to suggest. All we have are symbols of relative position, and the meaning of them depends upon a thorough understanding of the way in which the figures have been obtained. This is, however, the same situation as in general education when we state a person's I. Q. as 140. It means the person has a superior intelligence as far as the test given has been able to measure differences, but the inference often is that when a person has been able to answer a number of questions in an approved way that he has thereby revealed his native mental capacity. The I. Q. may be a convenient index, but it is by no means an exact measure of intelligence.

History of Educational Measurement

From the first time that human beings took an interest in each other they have measured each other's intelligence, char-

acter, and conduct. They have compared one person with another, and a person with the average of his group, referring to keenness of intellect, honesty, skill, or some like characteristic. They have chosen some persons in preference to others because of their estimates of superior ability in this or that quality. All kinds of tests have been used to differentiate persons' ability, character, or suitability for given situations. For instance, the Chinese centuries ago set examinations and based government appointments upon the results. And in ancient times many different types of tests were used to distinguish the innocent man from the wrongdoer, some of them magical and some based upon practical experiences. The beginnings of measurement are hidden in the distant past, and the most modern forms have so many antecedents that it is impossible to give any accurate historical account of the development of measuring techniques.

The history of English law shows early attempts to formulate tests to determine the mental status and responsibility of a prisoner. In the sixteenth century we have examples of tests, such as counting money, measuring cloth, naming the days of the week, which are real progenitors of our modern objective forms. In 1905 the French government undertook to establish schools for subnormal children, and in the attempt to separate this group from the normal the Binet-Simon tests were invented and became the first real standardized mental tests. Not until the nineteenth century do we find any systematic use of measurement for educational purposes. In 1864 an English schoolmaster, Rev. George Fisher, invented a scale book for measuring school subjects, taking questions and samples of work and arranging them in such a way as to get a numerical rating of students. It was a good while, however, before statistics were applied in any general way to educational measurements. In 1904 Prof. E. L. Thorndike of Columbia University published the first edition of his book, *Mental and Social Measurements,* and introduced the new techniques of measurement and statistics to the educational world.

Various factors have helped to multiply tests and to improve them, but perhaps the public school has had the greatest

influence because of its necessity of justifying its enlarging curriculum and expenditures. Surveys have been made, researches set up, and a great mass of data on achievement, intelligence, and character measures has been gathered and sorted in a more or less scientific fashion. The church schools have felt the effect of this testing program, and investigations have penetrated into their methods, materials, objectives, and outcomes. The interests of the public school in character education and of the church in religious education have been brought much closer together by these careful studies. Problems in child study and education, delinquency and character development, and other human interests and relations are being investigated by psychologists, sociologists, psychiatrists, educators, and other specialists, and a great body of information is accessible. Organizations of various kinds are stimulating, supporting, and directing studies, and conferences of workers are endeavoring to integrate the results and to improve the techniques.

Need for Tests and Measurements in Religious Education

The modern scientific method is a search for truth, for facts, and for laws that operate in the different phases of life. Whether in the physical, social, or religious areas, the scientific method seeks to differentiate between facts and opinions, between truth and erroneous ideas. Scientists are supposed to be sincere, accurate, discerning, open-minded, alive to truth, thoughtful, persistent, thorough, and systematic. They are expected to regard as "intellectual immoralities" such attitudes and conditions in work as:[2]

Careless or slovenly work.
Opposition to proof because of prejudices.
Resort to authorities against the evidence of facts.
Confusion of opinions with exact knowledge.
Generalizing beyond one's data.
Inaccurate statements intended to deceive.
Unwillingness to proceed step by step through a research.
Cowardice in support of unpopular truths.
Adjusting theories or methods to popular likes and dislikes.

[2] *The Scientific Method* (Washington: Character Education Institution, n. d.).

In religious education there should be as much pride in maintaining this spirit of scientific research for truth as in any other branch of learning. There is no tradition that is precious enough to resist investigation and to warrant holding in spite of all findings. The primary purpose in religious education is not to preserve traditions, but to develop such customs, attitudes, values, ideas, and ideals as best express human experience. Conduct and beliefs must be modified by the facts and conclusions that come from careful investigation and thought.

This book will reveal the trends of present-day changes in religious education, but the question that persists is, "Are the new ways any better than the old?" How are the new being determined, and how shall the differences between the old and the new be measured? Are new objectives, materials, and methods formed on the basis of careful research, or are they but the results of pruning old forms and adding new parts on the purely subjective basis of likes and dislikes? Even if likes and dislikes are the judgments of a large body of pious persons, the conclusions may still be far from what ought to characterize the goals and processes of twentieth-century religious education. There is need for thorough research into the underlying assumptions of religious education, to examine the beliefs that are taken for granted by many of its workers, to discover the evidences that warrant religious hopes and faith, and to find the comprehension of religious ideas and objectives at each age level, to know the critical life needs of persons in different situations and at different ages, to select the best means for realizing the ideals of religion. At every step in such research tests, measuring devices, and statistical methods will be used and developed.

More simple tests and measuring techniques must, however, be given to the ordinary layman, and such are being multiplied. Persons who are not able to construct tests or to work much in statistics may be able to use many forms of tests and scales. Teachers and leaders in religious education are always anxious to obtain some objective data on the results of their work, and to be able to compare the values of different methods and materials. Many courses are being developed on new theories and are tried out, rejected, or accepted on nothing more

than a superficial judgment or some bias or preference. Pupils also need some indications of progress and measures of achievement, and the test techniques which have become popular in general education, giving interesting comparative measures, suggest possibilities in religious education.

Special Problems in Using Tests and Measurements

There are a number of practical difficulties that one immediately faces when he considers the use of tests and measurements in religious education, problems that arise in trying to make exact statements as to what is being accomplished. There are many definitions of religion and many statements of objectives in religious education, but the differences of opinion make it impossible to talk of measures without first clarifying some working position. Otherwise it is not at all clear what one has measured or what his measures mean.

Differences between religious education and general education should be studied empirically, and measures of duplication in the work of the agencies in the two fields should be carefully made. All training in behavior must have both its moral and religious aspects, and the two can never be separated absolutely; but when one desires to measure the results of religious conditioning, certain factors must be separated. Much measurement in religious education has been of nonreligious elements and of things which are only indirectly related to the ultimate goals of religious education. Religious experience needs to be examined and its peculiar characteristics specified so that meaningful measures may be secured. Until there is more general agreement as to what is to be included in modern ideas of religion, it may be necessary to arbitrarily state the phases that are being measured and the reason for their consideration in religious education. Perhaps worship offers a more definite field than some other parts of religious education, but here the effects are in the fields of appreciation, attitudes, emotions, and values where so little has been done in objective measurement. Persons may state that they miss a worship service when they are not able to attend regularly, but what do they miss, and how can anyone else get evidence of their loss other than by their introspective statements? Do they

miss some mystical experience, or is it simply the psychological experience of breaking a familiar habit, or is it a feeling of lonesomeness in the absence of the usual happy fellowship, or is it a result of all of these factors? The complexity of the religious experience and of life in its total process is so great that the tests of religious attitudes, religious behavior, and religious appreciations must be made with reservation and conservative inferences.

Many careful observations will have to be made, guided by detailed analytic schedules; many experiments will have to be tried out and *verbatim* records kept, perhaps dictaphone or movietone records, before the laws of religious behavior may be discovered and tests of feelings and values be significant. Indirect measures rather than direct are more practical and can yield a larger body of material evidence available for investigation than any controlled-answer types of direct testing. The difficulty of getting these records without affecting the worship situation is apparent to anyone who has tried to do something of this kind. Persons will have to be educated to the value of careful studies of the processes of worship and be willing to contribute freely reports of their own experiences before much can be accomplished. As long as religious experiences are put in a category that is thought of as too sacred to investigate it is hopeless to get any worth-while measures.

Kinds of Measuring Tools Available

In listing the techniques and tools available for measurement in religious education one can only indicate some of the types being used and the trends that seem to be developing in their construction. Some instruments are intended for direct measurement and some for securing a tabulation of significant data by which indirect measurements may be possible. In a good many situations the latter method of attack is simpler and more effective and leads to less erroneous conclusions than the former. The more commonly used instruments include the Questionnaire, the Analytic Schedule, the Rating Scale, the Score Card, the Multiple-Choice Test, the Attitude Scale, the Descriptive Record, and the Conduct Test.

The Questionnaire and Analytic Schedule are instruments to be used in indirect measurement and have many forms. They are often misused and have fallen into disrepute, but when well constructed and carefully employed may yield valuable data. The student should not permit himself to think that any series of questions may comprise a questionnaire and be of value in research. If a subject or problem is thoroughly analyzed, a questionnaire or schedule may be so organized that cooperation will be readily given and data secured that could not be obtained in any other way. Short questionnaires may be one of at least three or four persons is believed to give a satisfactory leaders when a group becomes accustomed to the plan and shows a readiness to treat them seriously. The Rating Scale provides a convenient method of recording the judgments of persons in an objective and quantitative fashion. The average of at least three or four perons is believed to give a satisfactory measure of a given trait, provided the persons doing the rating are acquainted with the persons being rated and are able to give fairly unbiased judgments. The ratings are best when based upon carefully recorded observations, such as those described by Dimock and Hendry in their camp studies.[3] The Score Card is a form of rating scale in which the various items are weighted by preliminary judgments of a group of persons whose experience in the field is supposed to be of special value. One of the most interesting forms of this kind of instrument is in the thousand-point scales of the International Council of Religious Education.[4] They have prepared a series of score cards for the classes in a church school, for departments, for two types of churches, for week-day schools of religion, and for vacation church schools. Points are distributed for the different phases of work, and directions are given as to the basis on which to rate any activity. The Multiple-Choice type of test includes the familiar true-false or two-answer test as well as the kind with a number of optional answers. They are used in measuring the knowledge of an individual or group, or

[3] Dimock, H. S., and Hendry, C. E., *Camping and Character,* p. 364 (New York: The Association Press, 1930).

[4] *Series of Standards for the Church School* (Chicago: The International Council of Religious Education, 1930).

for getting a controlled expression of opinion on some topic. They permit a wide range of testing, but are difficult to build because of the effect of offering optional answers where the element of guessing is hard to control. Attitude Scales have attempted to secure a quantitative index of attitude or to measure changes in attitude due to some educational process. They have been of varied kinds, rating scale, multiple choice, composition type, cross-out and preference type, and the psychophysical pattern. In each case the response of an individual or group is interpreted as revealing an attitude, although the overt expression is of course not the attitude but only the result of an attitude. The Descriptive Record is the systematic method of making and keeping observations so that judgments may be based upon them. They differ from the analytic schedules in stimulating freer records and attempting to get a total picture of the situation. They are used statistically in various ways, but their chief value is in permitting one to evaluate a part in relation to the total process involved. Conduct Tests are samples of conduct secured in some controlled manner, but so obtained that the naturalness of response is guarded and the sample is representative. They are more difficult to set up than any of the preceding types, but when carefully taken are more direct and diagnostic than any others.

The general opinion of those using tests seems to be that hasty generalizations must be studiously avoided and that only where a battery of well-prepared tests is used can anyone be justified in going beyond the specific results of the limited measures in the particular test or tests given. Where a satisfactory combination of tests can be employed and where the results and conclusions can be checked by case studies, significant conduct tendencies may be discovered and an evaluation of methods or materials be made with a fair degree of meaningful accuracy.

What Is Involved in the Construction of Measuring Instruments

It has always been difficult to set a good examination, and it is more difficult to prepare an adequate scientific test. Many forms are being put on the market that cannot possibly give

satisfactory results, for they ignore all the refining principles of good test construction. The ends of religious education deserve the most perfect tools that can be made, for wrong indexes may cause irreparable harm. Because the construction of tools is difficult is no reason for avoiding the responsibility, for even crude implements are better than none, and tools are improved in the process of using them. Each form must be prepared and in its own way and for a specific purpose, but certain general principles may be remembered and will serve more or less as a guide in the construction of tests. Even those who are not interested in the construction process may find these principles suggestive as criteria for evaluating tests.

1. Religious education should profit by the experiments in related fields of general education and psychology. Many patterns are being made, and the experience of others in the construction and use of tests should guide those who would develop something satisfactory for religious education.

2. Any test maker should have a good working knowledge of statistics and the methods of scoring, tabulating, and testing instruments for reliability and validity. A test should be so made that it will yield data susceptible to statistical description.

3. "Character cannot be measured by any single or simple test that can be administered in one hour and scored in ten minutes." [5]

4. All tests are but samplings of knowledge, intelligence, conduct, attitude, or appreciation, and should not pretend to yield more than a sample of behavior.

5. "If a large number of samples of conduct, knowledge, attitude, intelligence, background, and social adjustments are taken, and if the general algebraic level for each individual is determined, and, at the same time, if the variability of each individual's scores around his own mean is computed, a combination of these two values will yield an index or score of character." [6]

6. "It is probably easier to secure a series of valid judg-

[5] Hartshorne and May, "A Summary of the Work of the Character Education Inquiry," *Religious Education*, September, 1930, p. 619.
[6] *Ibid.*

ments concerning attitudes and conduct tendencies than it is to secure an equally valid series of objective tests, and since the theoretical correlation between the two is almost perfect, teachers and others interested in securing a character score on children might very well look forward to doing so by securing a large number of reliable observations and ratings, provided the instruments used are of such a nature that prejudice and gossip are eliminated." [7]

7. All measuring instruments for religious education should be constructed by those familiar with its goals, materials, ideas, and limiting conditions. Modern interpretations of religion and modern goals of religious education are very complex, and significant measuring tools are not easy to make.

8. All forms that are to be offered as standardized objective tests, or as schedules for guidance of workers, should be subjected to practical use and thorough revision before being presented for general use. Any limitations in the values or accuracy of the measuring instrument should be carefully stated. Ambiguities in interpretation and possible confusion in responses can only be discovered by trying them out. When completed they should be standardized with representative groups.

9. All traits of character, religious phases of behavior, educational methods, and other conditions that are to be measured should be broken down into sufficiently detailed factors that objective treatment is at a maximum. The particular items to be tested should be carefully determined and the test constructed accordingly.

10. The ends of efficiency are probably more often furthered by the refinement and reconstruction of existing techniques than by the attempt to invent new ones.

Scoring Methods and Statistical Interpretation of Data

In all testing the statistical interpretation of data depends upon quantitative values being given to the responses. These numerical values are always arbitrary, but relative, and are symbolic rather than exact measures. Quantitative descriptions

[7] *Ibid,* p. 617.

are made in relation to accepted standards and the meaning of any scores can only be understood when the standards and units of measurement are clearly indicated. When the unit and symbolic form have been agreed upon for scoring usually a seventy-five per cent consensus of judgment of a group of persons supposed to be familiar with the issue in hand is taken as the standard of approval or disapproval.

Thus in a true-false test where there is any problem as to fact or interpretation of fact a seventy-five per cent agreement of persons expert in the field would be taken as the criterion of a correct answer. The number of persons whose judgment would be required would depend upon the complexity or importance of the question. In the use of a rating scale the average of a number of ratings (usually three or four) is considered as an adequate rating and a much better measure than of a single person, provided those who do the rating have approximately the same ability to rate the person or persons on the given characteristic. The values assigned to parts of a test in scoring are always relative numerical quantities, and the particular amounts are generally immaterial, being given in whole numbers, percentages, or proportions of a total convenient amount as desired. Thus each correct answer in a true-false test might be given the value 1, 2, 5, or any other amount without affecting the relativity of the scores. If differences in difficulty are recognized among the different parts of a test, the scores may be weighted, the weights being assigned on some arbitrary scheme or on the basis of judgment of a number of authorities. Thus in a multiple choice test one answer may be given a value of 1, another the value of 2, and another the value of 3, although it would be difficult to show that the first question was only half as hard as the second, or one-third as hard as the third. By a statistical procedure, after giving the test to a large group, values may be assigned according to the number who answer a given question correctly. This method is perhaps the most logical for a question that can be answered by twice as many persons as another seems for some reason or other to be only half as difficult as the other, and the scores might be in the proportion of one to two. In the attitude scales developed on the psycho-physical basis used

by Thurstone and Chave[8] the values are assigned by a sorting scheme whereby the statement is given the scale position on either side of which fifty per cent of the sorters place the statement, which is the fifty percentile of the cumulative curve showing the distribution of the sortings of the given statement. Other scoring systems are developed in various ways, but in each case on some average of subjective estimates that gives the score a chance to be treated objectively. The results obtained are always subject to the subjective error in original assignment of relative values, and although they may appear as exact, numerical results are actually only approximations.

Statistics are a convenient way of describing the relations of measures and make it possible to discover meanings in these relationships that would be impossible to find in any other way. The collection of a large body of data gives one only a mass of confused facts that are meaningless as a whole or in the relation of part to part or part to the whole until statistics give us a graphic way of viewing the facts. When numerical values have been assigned to the parts of the test, it is possible to get a measure of averages, to state the central tendency in a single number, to put the average deviation of the group from this central tendency in another number, and to state the relationships of the trend in this series of scores to the trend in another series of scores from another test of the same group. The distribution of the scores from any test may be shown by a scatter diagram, a frequency curve, a column diagram, a percentile curve, or in some interesting pictorial fashion. Many other relationships may be presented by convenient indices or graphs, and the characteristics of an individual or of a group may be understood in a striking way impossible by any other means. The meanings of the statistical terms are of course not immediate but dependent upon familiarity with scoring methods and statistical procedures.

The mathematics employed in elementary statistics are not difficult, and with no more preparation than that of the high school a person may study statistics and be able to calculate

[8] Thurstone, L. L., and Chave, E. J., *Measurement of Attitude* (Chicago: The University of Chicago Press, 1929).

averages, deviations, percentiles, correlations, partial correlations, to grapically portray the results of tests, and to read intelligently the more common articles involving tests and measurements. "For many elementary studies," says Holzinger, "the tabulation and graphical representation of secondary material is about the only statistical method required." [9] Much secondary material in reports and records may be treated in this way. With either primary or secondary material the vital question is as to the degree of accuracy that has been used in gathering the data, for no elaborate statistical treatment will be able to overcome the errors that may be in original data. Students in this field should guard themselves carefully against the common errors, seek for accuracy rather than for pretentious results, and use with caution the results that are obtained.

Measurements in Character and Personality of Interest to Religious Educators

In a sense all the measurements of human characteristics should be of interest to religious educators, but the particular ones used will depend upon the needs of the worker. Thus if one is interested in personal counseling, he will have need for measures of intelligence, educational achievement, aptitudes, social attitudes, and certain fields of knowledge. If one is trying to improve a curriculum or some teaching methods, he will have occasion to employ rating scales, score cards, attitude tests, measures of appreciation, Bible knowledge tests, conduct tests, and the like. There are hundreds of tests available in the area of character and personality, and more are being added each year, and studies are being written indicating how they can be used. A number of tests selected almost at random are given below which will indicate the kind that can be secured and the agencies that publish them:

Herring, *Revision of the Binet-Simon Intelligence Tests.* World Book Company, Chicago.

Thorndike, *Intelligence Examination for High School Graduates.* Teachers College, New York.

[9] Holzinger, K. J., *Statistical Methods for Students in Education* (Boston: Ginn & Co., 1928).

Thurstone, *Personality Scale.* University of Chicago Press, Chicago.

E. K. Strong, *Vocational Interest Blank.* Stanford University, Stanford, Calif.

Seashore, *Measure of Musical Talent.* University of Iowa, Iowa City, Iowa.

Sims Score Card for Socio-Economic Status. Public School Publishing Co., Bloomington, Ill.

Public School Achievement Tests (varied forms). Public School Publishing Co.

Woodworth-Mathews, *Personal Data Sheets.* C. H. Stoelting Co., Chicago.

Reputation Check List (varied forms of Character Education Inquiry group of tests). Association Press, New York.

Colgate Test of Emotional Outlets (three Personal Inventory forms). Hamilton Republican, Hamilton, New York.

Northwestern University Religious Education Tests (three Bible knowledge tests and three Bible comprehension tests). Northwestern University, Evanston, Ill.

E. Porter, *Advanced Bible Knowledge Tests.* Association Press, New York.

A. T. Case, *A Test of Liberal Thought.* Teachers College, New York.

Thurstone and Chave, *Attitude Scales* (attitude toward Church, God, etc.). University of Chicago Press, Chicago.

Character Growth Tests (varied forms for Younger Boys, Older Boys, and Young Men; series edited by G. B. Watson). Association Press.

The Association Press, 347 Madison Avenue, New York, are publishing a series of Character and Personality tests, under the editorship of Prof. Goodwin B. Watson, and they maintain a Test Service inviting inquiries and reports on tests used. Departments of the various universities are experimenting with tests, and workers in religious education may find many lists and reports of experiments in the educational journals.

A few references to articles on tests and measurements that have appeared in different publications in recent years will suggest the type of studies with which one should be familiar if he hopes to work intelligently in the measuring field. These again are but a random selection and could be multiplied without trouble. Space forbids any comment on these or on the tests listed above:

"Is the Rating of Character Practicable?" H. O. Rugg, *Journal Educational Psychology,* four articles, Vols. 12 and 13, 1921-22.

"What Are Rating Scales Good For?" A W. Kornhauser, *Journal Personnel Research,* four articles, Vol. 6, 1926-27.

"A Score Card of Personal Behavior." L. H. Yepson, *Journal Applied Psychology,* February, 1928.

"A Test of Ability to Weigh Foreseen Consequences." C. F. and L. M. Chassell, *Teachers College Record,* January, 1924.

"A Supplementary Review of Measures of Personality Traits." G. B. Watson, *Journal Educational Psychology,* February, 1927.

"Religious Attitude of College Students." R. Bain, *American Journal Sociology,* Vol. 32, pp. 762-770, 1927.

"A Study of the Social Attitudes of a Group of High School Boys and Girls." A T. Stanford, *School and Society,* Vol. 26, pp. 723-736, 1927.

"A Guide for the Study of Experience of Growing Persons." E. J. Chave and W. C. Bower, *Religious Education,* February, 1929.

"Evaluating Guidance Activities in High Schools." W. M. Proctor, *Vocational Guidance Magazine,* November, 1930.

"A Decade of Progress in Methods of Measuring Character." F. K. Shuttleworth, *Journal Educational Sociology,* December, 1930.

"Experimental Investigation into Children's Lies." M. Zillig, *Child Development Abstracts and Bibliography,* December, 1930.

"Bibliographies on Character Measurement." Hartshorne and May, *Psychological Bulletin,* Vols. 23-27, 1926-30.

Cautions in the Use of Tests and Measurements

The more one understands the principles underlying tests and measurements, the more he is inclined to regard them as mere indices to personality characteristics and to be cautious in drawing conclusions from them. When a battery of carefully prepared tests is used under favorable conditions, the indications may be expected to be more dependable, but even then they must be regarded as specific rather than general measures. The more important qualities of character, religious experience, or religious education may not be touched by a given test or series of tests. Very little is known about motives, or of the subtle differences between quantity and quality in character traits, or of the relation between partial selves and the total self that may operate in any instance. It is comparatively easy to get measures of superficial and overt forms of behavior, and of the mechanical features of an educational program, but it is extremely difficult to get at the more vital factors of attitudes, values, principles, and ideals which are the chief concern of religious education.

In selecting tests, in scoring, and in working out the statistical interpretation of data secured when tests are given, the religious educator who is not skilled in the use of tests will do well to have some one else who is acquainted with tests and statistics to assist him. Where the results of testing are con-

sidered vital to changes in processes or to diagnostic studies the religious educator cannot afford to make mistakes. Moreover, good testing is costly both in time and money, and the best plans for measurement and for the use of data secured should be sought well in advance of its use.

Many test forms may be used to stimulate thinking when exact measurement is not sought or is not possible. A well-organized test, scale, schedule, or other measuring instrument may provide a quick way of projecting a group into the heart of some problem and of making them sensitive to phases of the problem that they might not ordinarily consider. If the form has been carefully prepared, it will present questions on many sides of the issue and cause a discussion or study group to face them before the prejudices and sentiments of other members of the group have been expressed. A person who is acquainted with test construction may organize many tentative test forms for this purpose without attempting to standardize them or to treat them statistically.

Case Studies in Relation to Tests and Measurements

Case studies are studies of an individual person or situation and range in completeness from a few incidental facts to a complete life history and detailed description of the total environing situation. The techniques for getting at the information desired in any case are becoming quite effective, and psychologists, psychiatrists, social case workers, and others are using this method for basic data in handling their problems. It is a comprehensive measure of a person or situation if adequately done, and every worker in religious education should be acquainted with the thorough and systematic procedures of good case studies. They give a far better understanding of an individual's character than any single test or group of tests can do.

But case studies take a great deal of time and money to make any kind of satisfactory investigation of a number of persons and situations. Tests, especially of the paper and pencil type, can be given with comparative ease and with much less expense, and yet yield quite significant indices of character. Although tests are only partial studies and do not show the inter-

relationship of factors except to a limited degree when a battery of tests are employed and statistical measures are reckoned, it also takes a considerable number of case studies before any generalization can be made on character trends. While the study of a single case may be made with almost any degree of thoroughness, a very practical type of study may be made by combining the results of a testing program with a large group and the findings of a number of sample studies of representative cases.

Even in the case studies the data secured may be improved in many ways by the use of refined measures taken by tests and statistical techniques. For instance, the opinions of a number of persons regarding an individual on any trait of character or specific behavior quality may be made much more definite and the consensus of judgments appraised more truly by means of a rating scale or check list. And again, the opinions of untrained persons with respect to a person's intellectual ability and consequent moral responsibility may often be well checked by some mental test and moral knowledge test. Thus the two processes of statistical studies using formal measuring procedures and the more detailed case studies may supplement one another continually. Intensive studies of individuals may be widened and conclusions compared with the findings of a survey of a large group where test data are secured from a variety of different types of persons.

The thoroughness of the case study method may be suggested by a brief summary of the techniques that are available and are being used in case studies. They include:

1. The use of records in which facts about the individual person or situation being investigated are perhaps incidental but nevertheless important to a complete understanding of the case. (It should be noted that case studies are not only applied to persons, but also to institutions, such as churches.)

2. Personal observations of the physical and social environment. This of course means a study of the community, the family, the play and amusement agencies and provisions, the school, the church, and other factors.

3. The use of carefully developed methods of interview with

both the person or persons immediately concerned and those more or less related to them.

4. The use of formal tests and personality analyses.

5. The autobiographical life history, examples of which are almost startling in the information poured out.

6. A diary of the case as it remains under observation.

Many examples of case studies have been published and should be read and studied to appreciate the possibilities in this type of measurement. The majority of those published deal with abnormal or problem cases, but the techniques are as applicable to normal cases, although it is sometimes more difficult to get the information in as complete form as from the problem case, where there is special desire for help in getting better life adjustment.

Some forms of case study are almost essential to every worker in religious education as he studies the ways in which religious values emerge and how religious experiences may be used to condition behavior. Also in the development of curricula in the modern life situation and experience-centered approach critical problems are revealed by case studies and are seen in their true perspective. Methods of dealing with them are suggested as the causal factors and interrelationships are made plain. Guidance can only be effective as it is applied directly to life situations, for abstract and general exhortations are of little influence where the need is the greatest. The case study method also gives a chance to evaluate the result of work that is being accomplished, for outcomes can be weighed in the light of past conditions and environing limitations. Testing techniques, however, furnish much valuable data, revealing tendencies and indicating where sample case studies may be made to the largest advantage. The primary need in the newer methods of religious education is the understanding of persons and the laws of God that operate in their development toward self-directing Christian personalities. There is no excuse for mere pious wishing and blind following of precedent in religious education, for plenty of facts can be secured by careful scientific studies and differences in materials, methods, and outcomes can be measured.

SUGGESTIONS FOR FURTHER STUDY

1. Analyze the religious program of your church and list the aims that seem to be guiding the activities.

2. List the kinds of tests and measures that might be beneficial for evaluating materials, methods, or outcomes in any department or in the school as a whole.

3. Investigate the kinds of tests and measuring devices that are available to-day for such studies as you see the need for in your own church situation.

4. List the books and journals that are available in your libraries and other community institutions that give information on tests and measurements.

5. Where could case studies be used to advantage? What degree of thoroughness would be necessary in each case? How far are your leaders ready to use these techniques? What kind of training could be given and by whom to improve the situation? What personal counseling is given in your community? What is needed?

6. Study the problems and methods of investigation shown by Hartshorne and May in the reports of their work in the Character Education Inquiry. Read at least their findings and conclusions.

7. Review the last five years of *Religious Education* if files of this magazine are available. See the studies that have been reported there on tests and measurements.

8. Read the bibliographies that are being published on character and personality studies, the book reviews in religious and educational journals. Consult some general reading reference guides, such as "The Educational Index," for books and articles of interest to you in this field.

9. Try out some of the available tests and scales on yourself and then with some group where you can get good coöperation. Analyze your findings.

10. Organize some short forms of questionnaire, true-false test, rating scale, or other testing device and use it informally as a means of introducing a discussion group to phases of a problem that should be significant to them. Investigate what test forms are available that might be used and scored.

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CHAPTER VII

RESEARCH IN RELIGIOUS EDUCATION

GOODWIN WATSON[1]

Scientific Spirit in Religious Education

It has proven easier to reconcile scientific findings and religious creeds than to reconcile the attitudes of scientific research and many common forms of religious faith. There is something about a pulpit that makes a man impatient of doubt and ready to substitute emotional emphasis for careful investigation. There is something about a laboratory that makes a man impatient of pronouncements and ready to prefer skepticism to finality. A chapter on research in religious education is likely, therefore, to turn out unsatisfactory both to research workers and to clergymen. That is no good reason for abandoning the project. The history of creative ideas has shown them frequently produced by just this sort of unaccustomed alliance. Cross medicine and psychology, and the offspring may be rejected by both parents, but it is an infant the world could ill afford to lose. Train a good mind in any unusual combination of studies, say music and mathematics, or history and nutrition, and the results are likely to be slightly dismaying to academic orthodoxy, but very stimulating to culture.

Our Limited Knowledge

Research in religious education is important because there are so many things we do not know. Some of them we know we do not know; about others, what we think we know is not so. A textbook in religious education containing only those truths

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which have been adequately tested would not, in this generation, exceed a few pages in length. Living by hypotheses is quite possible and in large degree necessary, whether we like it or not. It does seem wise to remember, however, that most of our principles and programs are more or less sensible guesses, still awaiting the degree of proof which any drug must undergo before it can join the Pharmacopœia. Consider such questions as these:

1. How have people learned to be brave about misfortune?
2. Does prayer bring rain in time of drought?
3. If a child never hears of God until the age of ten or twelve, how is his later theology affected?
4. Is one day's rest in seven better than one in five or ten?
5. Can we communicate with persons who have died?
6. Do professors in theological seminaries love their neighbors more effectively than atheistic Comsomoles?
7. Do children learn social adjustments more effectively in their own age groups than in hanging about on the edges of adult affairs?
8. Will students who have finished this book do more good thinking about religious education than equally competent students, from similar backgrounds, with no such advantages?

It would be easy to continue for pages, asking important questions, the answers to which are really unknown, although some people would undoubtedly feel sure of their own rightness in answering them.

What Kind of Questions Will Research Answer?

These questions, it should be noted, are obviously questions for research. They center upon matters of fact. They suggest something that could be tried out. They point to experiments and demand data. Sometimes it is said that there are other questions, matters of value, which are not appropriate for research. The writer, as a matter of fact, took this position in a previous discussion. It now seems unwise to state the limitations of research in this way. Most decisions that appear to be matters of faith, philosophy, and value can be found, in actual practice, to depend practically upon research. Is unselfishness better than self-seeking? Is the Catholic mass preferable to a Methodist responsive reading? These seem to be clearly outside the realm of tests and statistics. But are they

really? Suppose we were to find, by appropriate research, that individual happiness, social approval, family love, health, economic welfare, brotherhood, and enjoyment of beauty were all enhanced by one of these choices, all unfavorably influenced by the other. Of course that has not been done. It is unlikely to be done. But if it were done, the matter of "values" would be debated only by the most pedantic logician. Most people respond readily, without much soul-searching, to rather a long list of specific "goods" and to rather a long list of specific "bads." There is little problem of value if the case is clear. But life itself proves rather complicated. The real problem for most of us is to find out what the consequences of any important decision are. This is a problem of science. If the matter is simple and the results overwhelmingly good one way and bad the other, a very cursory investigation suffices. If, as is more apt to happen in these affairs, the thing is complex, with goods and bads apparently mixed up in whatever one may decide to do, more research is needed. The research, be it understood, does not tell us what to do. Not in so many words, anyhow. Research tells us what is likely to happen *if* we do this or that, and in most cases that is quite enough.

This discussion about what research is good for may seem rather needlessly prolonged. It sounds a little like an argument with an absent opponent. It is that, all right, but it has a deeper value. Some young people, even under liberal tutelage, are being taught to use one method for making decisions about bridge building and a different method for decisions about character building. There is no need for such dualism. Building a bridge requires the finding of facts, but of *valuable* facts. So does character building. Research occupies essentially the same relationship to both enterprises, but it has been much less satisfactorily developed in matters of character.

The Truth-Seeking Attitude

It all comes down to something like this. We do not know very well what we are about. Some say this and some say that. Some speak their minds more loudly, thinking to be

more effective. But actually we do not know. We do not know how much a baby should be allowed to cry. We do not know what happens to generosity as a result of any kind of Bible teaching. We do not know what to do about a shy and unhappy adolescent. We do not know whether a hundred thousand Christian missionaries would make Japan a better or a worse place in which to live. We have some good hunches about these matters. Some of them are almost certain to be correct. We have to act on our best judgment, without waiting a few centuries for the research that would be required to answer our questions. As we put our guesses into operation, however, the scientific spirit asks our humility, open-mindedness, and a zeal for new knowledge.

The truth-seeking attitude is sometimes mistakenly thought of as merely passive. "I am always ready for new light," says one. "I try to keep open-minded," reports another. "I realize I may be mistaken," confesses a third. All very well, so far as these attitudes go, but that is not far enough. Truth seldom stands at the door and knocks. It takes work to find out about things. The demands of intellectual honesty are not met by tolerance or even acceptance of new and upsetting facts. What is needed is the aggressive endeavor to turn guesses into knowledge, to put hypotheses to the test. A man's willingness to eat bread without earning it is no great virtue. A student's willingness to accept truth without creative additions to the world's knowledge is no more admirable. The willingness to be instructed pales in comparison with Darwin's years of patient endeavor to find some exceptions, some facts, which might disprove his own theories.

Types of Research

Truth-seeking is research. There are many ways of going about it, and to some of those we may now turn. Real research, however, is more than knacks and techniques. This chapter has consciously tried to subordinate methods to a point of view in the belief that persons with an honest and active curiosity are far more necessary than persons with sleeves full

of experimental cunning, although the combination is by no means so rare as is sometimes supposed.

Research may be classified in many different ways, but the classification is not very important. In a previous discussion[2] research was classified as (1) single-group methods; (2) equated-group methods; (3) rotation methods; and (4) survey methods. In this chapter the projects have been divided among (1) those representing simply a collection of present facts; (2) historical studies; (3) analyses; (4) comparisons and relationship studies; (5) experiments. Numerous examples are given because here, as in practically all human communication, illustrations are much superior to abstract categories in giving understanding and in stimulating creative thought. The preacher's stories are remembered after the main points of his outline have been forgotten. (This is an assumption, not yet tested, but would make a good investigation.) In any case, experience seems to show that the best way to develop wisdom and originality in research is to get acquainted with a large number and wide variety of researches which other people have done.[3]

Survey of Present Facts

One of the best recognized forms of research is the collection of present facts. We may learn from this kind of research that there are some 215 different religious denominations in this country;[4] that our churches average a cost of seven dollars a year to each man, woman, and child in the United States. We may learn that the average child who attends a Protestant

[2] Watson, Goodwin, *Experimentation and Measurement in Religious Education*, Chap. II (New York: Association Press, 1927).

[3] Perhaps the best collection of studies to supplement this chapter may be found in:

Watson, Goodwin, and Biddle, D. H., *A Year of Research, 1927*. Monograph No. 4 (Chicago: Religious Education Association, July, 1929). 82 pages.

Watson, Goodwin, and Biddle, D. H., *The Research of 1928*. Monograph in process of publication.

Research and Studies, Vols. I, II. Two small volumes summarizing research in the Y. M. C. A., as of January 1, 1929, and January 1, 1930 (New York: The Association Press).

[4] *World Almanac*, 1931.

church school gets only about twenty minutes a year of instruction on temperance and prohibition, and that of a rather desultory kind.[5] We may confine our survey to a single institution and discover how long it holds its members and the class of persons it reaches. Thus we might conceivably find our Boy Scout troop averaging only about eighty hours contact during the total life of the boy, and serving primarily youngsters from homes rated high on the Sims Score Card for Socio-Economic Status and the Burdick Cultural Background Test.[6]

To discover that one child among twenty of our Sunday school pupils will be likely to spend some time in a hospital for mental disease has value in emphasizing some needs as yet unmet. To discover that only three per cent of the controlling officials of our churches are manual laborers, although that group bulks large in the membership, helps give some understanding of labor's suspicion of churches. Freda Bruns, in a thesis at Northwestern University, shed excellent light on the effective forces in holding adolescents in the church school when she found that those who dropped out were in no way dissatisfied with buildings, teachers, curricula, worship, or social programs, but had lost interest because their "crowd" had been broken up.

Interest studies are frequently of value in building curricula. A study of interviews and questions brought to one hundred Y. M. C. A. secretaries showed fifty-six per cent concerned with vocational and economic problems, thirty-four per cent of them bearing on sex relations, and only ten per cent scattered among all of the remaining problems of life. The new units for Methodist young people were planned in the light of rather intensive research by questionnaire and by group discussions. The questionnaires reported church young people fifteen to nineteen years of age most interested in:

Choice of life work.
Making more real friends.

[5] Watson, Goodwin, "An Evaluation of Current Religious Education with Reference to the Problem of Prohibition." *Religious Education Magazine*, February, 1925, XX, pp. 56-70.

[6] *Sims Score Card* (Bloomington, Ill.: Public School Publishing Company). *Burdick Apperception Test* (New York: The Association Press).

Getting a clearer understanding of the life of Jesus.
Getting a true answer to some questions about God.
Helping the church do more for the community.
Getting training for a better job.
Getting better health, more physical energy.
Growth in independence; ability to form own judgments and act independently.
Getting a swimming pool for all-year use.

At the bottom of the list, indicating very little present approval and interest, were such activities as:

Writing poems.
Reducing work having to be done at home.
Improving playing of bridge.
Getting more chance to go to movies.
Improving wrestling or boxing.
Making baskets, weaving, or similar crafts.
Experimenting with scientific apparatus.
Writing short stories.
Listening to informing addresses.

Problems and interests listed in more than half of the group discussion carried on by representative young people in various sections of the United States were:

Finding life work.
Right and wrong in sex relations.
What to do on Sunday.
What to believe about God, prayer, the Bible, religion, science.
Race relations.
Christianity in modern business and economic relations.
Interest in dancing.
Interest in movies.
Interest in athletics.
Interest in hobbies.
Interest in reading.
Interest in dramatics.

One of the most extensive studies was that made by Lehman and Witty on frequency and liking of two hundred recreational activities for persons from age eight through the college years.[7]

Interests in specifically religious activities are apt to prove something of a challenge to the church program. May once evaluated the items in a worship service and found very little

[7] *Lehman Play Quiz* (New York: The Assocation Press) summarizes results for each sex and age.

regard on the part of worshipers for the minister's prayer, the responsive reading, the Gloria, and the collection. The writer studied the choice of older boys among several worship services[8] and found an apparent preference for services emotional rather than intellectual in appeal, individual rather than social in emphasis, with less rather than more mimeographed material to be followed during the service. A study of boys in an Iowa Hi-Y camp showed that three-fourths of them did not enjoy the Sunday morning sermon in their home churches. A collection of the judgment of four hundred intelligent adults as to factors essential for their happiness emphasized friends, work, new ideas, enjoying nature—but put churches down near the foot of the list with crafts, clubs, and card playing.

One of the most important kinds of fact to collect and study is opinion. The fact of church membership is much more ambiguous than the fact that an individual, under properly safeguarded conditions, votes it as his opinion that church attendance every Sunday, regardless of weather or competing attractions, is his duty. The fact of a ten-dollar contribution to missions may mean many things. A questionnaire or interview expression, if collected in accord with the best techniques for securing frankness, that the mission enterprise is now doing more harm than good is much less likely to be misinterpreted. Attitudes can be measured with more reliability than health, wisdom, or good conduct.

Betts collected the attitudes of five hundred ministers in and around Chicago on a series of theological propositions. On the whole, eighty-four per cent believed in the bodily resurrection, eighty per cent in the Trinity, seventy-one per cent in the Virgin Birth, sixty-eight per cent that miracles sometimes set aside natural law, sixty-four per cent in the efficacy of prayer for rain, forty-seven per cent in the creation as described in Genesis. The Congregationalists and Methodists believed fewer of such doctrines; Lutherans believed them most generally. Sturges inquired of sophomores at the University of

[8]Watson, Goodwin, "An Approach to the Study of Worship," *Religious Education Magazine,* November, 1929.

Washington and found ninety-two per cent believing that Sunday schools should aim chiefly for the salvation of individual souls, while only sixty-five per cent thought of the Kingdom of God as including the abolition of poverty and crime. Twenty-eight per cent believed that the sojourn of Jonah in the whale was literal fact. In another college Searles[9] found much less conventionality. He reported that thirty per cent had discarded traditional beliefs entirely, and an additional fifty-two per cent thought of God as impersonal. Such studies extended and carried on over ten or twenty years would reveal most interesting shifts in opinion.

Opinions on other than theological issues are also vital for religious work. A measure of the failure of certain public high schools to achieve intelligent attitudes on social questions may be found in Frederick's[10] report that fifty-nine per cent of them believed it unpatriotic to admit that any other country might be superior to ours in any respect, sixty-two per cent thought the Japanese treacherous and deceitful, fifty-eight per cent believed we need the largest army and navy in the world, thirty-eight per cent thought we should conquer, annex, and develop Mexico, and so on.

Space will not permit additional examples. Before leaving the first type of research it is important to note that collections of present facts may be made about individuals as well as about groups. We may limit our survey, in that case, to one person. A good example is found in the following description of a child which Hartshorne and May knew rather well, although they personally might never have seen him.

KEY NUMBER 89

1. CONDUCT OF TESTS

Service to Classmates. Oscillating. In helping his classmates win a prize he was sometimes more coöperative than the average and sometimes less coöperative than average.

Service to Others. Well above average. He did very much more than

[9] Searles, H. L., "An Empirical Inquiry into the God Experience of 140 College Students," *Religious Education Magazine*, August, 1926. Vol. 21, p. 334.

[10] Frederick, R., "An Investigation into Some Social Attitudes of High School Pupils," *School and Society*, 1927, Vol. 25, pp. 410-412.

the average when it came to sharing a pencil kit with other children or bringing in pictures, stories, jokes, etc., for sick children.

Honesty. Below average. In fourteen chances he cheated seven times.

Inhibition. Oscillating. Confronted with temptations to meddle with attractive objects when to do so would be troublesome or unfair to others, or to look at pictures and jokes or to read the ending of a story instead of doing his best on routine work, he was sometimes better inhibited than the average and sometimes less inhibited.

Persistence. Average. In trying to solve puzzles, to work out difficult reading matter in order to find how a story ends, and to keep up a steady speed of monotonous adding in order to win prizes for himself and his class, he was as persistent as the average.

Moral Knowledge. Average. He scored average on a series of tests having to do with ethical comprehension and judgment and social attitudes.

2. General Reputation

He is regarded as uncoöperative, quarrelsome, antagonistic to joint effort, placing others first if it is to his own advantage, yet kind to younger children, generous and obliging. Some find him fair and honest, and others report him as sneaky. Some say he is obedient, dutiful, and reliable, and others say he is unreliable. He seems to be slow to anger, careful, but generally impulsive and unrestrained. He works when urged, but gives up at the first difficulty. He is further characterized as scatterbrained, seeing consequences but acting on impulse, sociable, social-minded, courteous, refined, modest, decent, clean-minded, humane, frivolous, and overbearing.

3. Participation in School Life

His teachers feel that routine work is done with ordinary satisfaction but no insight, but some extra duties are understood and enjoyed and accomplished with fine social spirit and average skill. He says he does everything gladly, regularly, and successfully.[11]

Historical Research

A second kind of research is historical. It is concerned not only with how things are, but with how they came about. The historical approach to sacred matters is often particularly fascinating. We discover, for example, that our Holy Sabbath comes around once in seven days because certain Babylonians had seven gods and sacrificed to each in turn. We discover that eating the body and blood of a god was a way of getting the god's virtues into oneself long before Christianity ever found a place for such a ceremony. We discover that Christmas at the end of December has far more original indebtedness to the change in length of daylight than to the birth records of Bethlehem or Nazareth. Of course historical re-

[11] Hartshorne, H., and May, M., *Studies in Deceit* (New York: The Macmillan Company, 1928). Used by permission.

search of this sort is more curious than damaging. We are to judge things by their fruits rather than their roots. Chemistry was alchemy once, and electricity was a parlor trick. Still, it is helpful to learn how fixed social customs came to be, and how even a powerful new religion must adapt to entrenched habits and notions.

In the history of particular institutions we may find more directly useful research. A fifty-year-old Sunday school has had its ups and downs. New influences have come into it, some of them to continue, others soon to die off. To understand it to-day is quite impossible without some understanding of how its hymns, its prayer phraseology, its committees, its festivals, its appeal to certain constituencies rather than others, its notions of reverence, its architecture, its tardiness traditions, its talkative methods, its cutting and pasting of pictures, its records, its mottoes, its finances, and its factions came into existence and have changed through previous years.

When it comes to understanding an individual, the significance of historical research is even more apparent. Any research into John must begin at least as far back as John's grandparents. This is not so much, as some have assumed, because of the biological inheritance as because of the history of things. John's paternal grandfather was, let us suppose, a stout old Puritan. His paternal grandmother was cowed into submissive gentleness. That made it natural for John's father to turn away from his severe father toward the tender mother. His affections were firmly anchored in this mother intimacy. Hence no wife could ever quite meet his emotional demands. He wanted to stay a little boy and have his wife take care of him as his mother had done. That made son John his competitor. Out of all this history grew the reason why John and his father could not get along together, why his father was unreasonable but ineffective in discipline. A good case history, then, is a form of historical research. As we understand how people came to be the sort they are, we get our most useful suggestions for getting along with them and for helping them.[12]

[12] For a good sample of case studies of groups, see Thrasher, F., *The Gang* (Chicago: The University of Chicago Press, 1927); Kincheloe, S. C.,

Analysis of Facts

The third type of research goes beyond the collection of available facts into a more or less detailed analysis and classification. Kimball Young,[13] for example, analyzed some three thousand hymns and found that the dominant appeal of a third of them was some sort of return to a childish or babyish situation, being cared for, protected, no decisions to make, and so on. About a quarter of them expressed mainly the hope for some future reward. This analysis raises some question about the appeal of such a collection to healthy-minded young people. Curriculum studies may analyze texts or materials. One of the best samples of this sort of work is found in the attempt to discover the main truths about our society to which children should be introduced. Rugg, Hockett, Billings, and others coöperated in the examination of the writings of leading thinkers about our civilization. The concepts and generalizations of these pioneers were tabulated. Eventually it was possible to select the important ideas and classify them.[14] The result underlies the new social studies curriculum which Rugg has prepared. What children shall learn is too important and far-reaching a question to be decided on the basis of one writer's prejudices.

Analyses may be illustrated further in administrative problems. The Personnel Division of the Y. M. C. A. records salaries for all secretaries. Instead of publishing these as general averages a table was prepared showing for each kind of secretary and for each size of city the average salary paid to the highest ten per cent, to the next ten per cent, the next, next, and so on down to the most poorly paid ten per cent for that

"The Behavior Sequence of a Dying Church," *Religious Education*, April, 1929, 24, pp. 329-345. For case studies of individuals, see Shaw, C. S., *The Jack Roller* (Chicago: The University of Chicago Press, 1930); Judge Baker Foundation, Case Studies; Begbie, Harold, *Twice-Born Men* (New York: Fleming H. Revell, 1909); Sayles, Mary Buell, *The Problem Child in School* (New York: Joint Committee on Methods of Preventing Delinquency, 1925); Mateer, Florence, *Just Normal Children* (New York: D. Appleton & Co., 1929).

[13] Young, K., "The Psychology of Hymns," *Journal of Abnormal and Social Psychology*, January, 1926, XX, pp. 193-206.

[14] Billings, Neal, *Determination of Generalizations Basic to the Social Studies Curriculum* (Baltimore: Warwick & York, Inc., 1929).

size of city and type of work. On such a scale any administrator could quickly tell how his salary schedule rated in comparison with the nation. A survey of student religious work in an Eastern college analyzed costs in a different way. Each of the major activities was studied to find out its share in the budget, the number of persons served by the activity, and the total time during which such service was given. The analysis revealed, for example, that helping men find rooms and jobs was very expensive business, costing over two dollars per man-hour of service. A student hour of vesper service could, however, be provided for a few cents. After this research the committee in charge might well decide that certain forms of service were worth all they cost; that other forms, although cheap, were not worth much; but that cerain valuable services, inexpensive in nature, could well be extended.

The development of a "critical score" is a very useful method for analyzing certain facts. There is an intelligence score below which very few persons are able to succeed in college. It corresponds probably to an I. Q. in the ninety's. Becknell and Devenny studied Y. M. C. A. secretaries, both successes and failures, to find the facts of personal history pointing toward success or failure, a "critical score" was set such that eighty-five per cent of the "success" group would have been retained, whereas seventy-five per cent of the failure group fell below it and would have been eliminated. Hendrie and others have similarly worked out a measure which can be given to leaders for camp jobs and which will permit the director to keep out most fellows who would turn out to be poor leaders, while eliminating very few of those who would eventually make good.

Study of Relationships

The fourth type of study goes beyond the collection and analysis of present or historical facts into the establishment of relationships among them. We wonder, for example, what is the relationship between growing up in a religious home and being honest in college examinations. Shuttleworth[15] reports

[15] Shuttleworth, F. K., "Influence of Religious Home Training on College Sophomore Men," *Religious Education Magazine*, January, 1927, XXII, pp. 57-60.

that at the University of Iowa there is only a chance relationship. Cheating occurred as frequently among students from homes where grace was said before meals and where family worship was practiced as among students from the opposite type of home. Another example, also instructive for religious education, comes from the same laboratories. Sinclair and Starbuck wondered whether there was any tendency for people who have a clear sense of divine communion to be more brilliant, understanding, sensible, or dependable in other affairs. It appeared that while there were important individual exceptions, the mystics were on the average less intelligent and much more suggestible than the non-mystics.

A commonly used method for showing how closely two measures are related is the "coefficient of correlation," usually abbreviated into the symbol *r*. If two factors are very closely related, the *r* is high, say .80 or .90 or .95 or even, in a few cases, .99; 1.00 is the top limit. On the other hand, if the relationship is largely one of chance, the *r* will be .20 or .15 or .10 or perhaps just .00. A zero correlation means a purely random relation, drawing things out of a hat.

A few well-known relationships may be expressed in correlation terms as a rough standard:

.00 is about the relationship between the length of a man's nose and his intelligence. There is no relation at all.

.20 is about the relationship between wealth and intelligence, a very slight tendency for those who have more of one to have more of the other, but great numbers of exceptions.

.40 is about the relationship between scores on an intelligence test and college marks earned by juniors and seniors.

.60 is about the relationship between height and weight. Roughly they go together, but there are enough short and heavy, tall and light, to keep the correlation from being very large.

.80 is about the relationship between score on one form of a long standard objective test of reading ability, and on another form of the same test taken a few hours later. Generally the agreement between the two is good.

.90 is about the relationship between one measure of the height of a varied group of students and another measure of the same group, using the ordinary sliding standards. Certainly the agreement should be very close, but it would hardly be perfect.

.99 is about the relationship between the weights of a series of small objects weighed on a good scale by a competent person, and the same series

weighed again, a few moments later, on the same scale by the same person.

The following table offers a few results obtained from studies of significance for religious education arranged in order of the size of the reported correlation.

SOME CORRELATIONS OF INTEREST IN RELIGIOUS EDUCATION

Research Workers	Factors Related	Correlation
Watson	Group having high information score about Japan and group being favorably disposed toward Japanese, wishing liberal policies of our government toward them	.82
Hartshorne and May	Honesty of child and honesty of his best friend in the same school class	.73
Burt	Delinquency and defective home discipline	.55
Watson	Satisfaction with one's religion and general happiness in life	.48
Shuttleworth	Religious home training and amount of church participation in college	.44
Furfey	Age of boy and age of chum	.39
Howells	Intelligence and radical ideas in religion	.36
Hartshorne and May	Honesty of child and honesty of big brother or sister	.33
Orata	Freedom from race prejudice and number of friends among foreign students	.30
Chassell	Sense of guilt in childhood, adolescence, and adult shyness, self-consciousness	.28
Hartshorne and May	Dullness (low I. Q.) and per cent of times child attempted deception in a series of tests	.26
Shuttleworth	Religious home training and self-described as morbidly conscientious	.22
Watson	Group being well informed on Orient and unfavorable toward missionary enterprises	.19
Orata	Freedom from race prejudice and intelligence	.18
Burt	Delinquency and poverty in the home	.15
Watson	Intelligence and dissatisfaction with one's religion	.13
Hightower	Biblical information and willingness to coöperate loyally for group	.01
Hightower	Biblical information and honesty in school tests	.00

The largest number of interesting findings in religious education come from this fourth group, the study of relationships. Results are not always expressed in the precise form of correlation coefficients. Just "more" and "less" will sometimes be sufficient. Below are some findings. The reader can easily

deduce the groups that had to be compared to get these results. It must be remembered in all of these cases that the *conclusions refer to the groups in general,* and that there must be many individual exceptions. Each of these statements is rather dogmatically given here. Anyone who has any reason to doubt any of these findings should (1) look up the original study to see if it holds water, and (2) plan a further, more extensive, and higher quality study which will bring us nearer the truth. Until such further studies are made, these findings, based on careful study of considerable numbers of cases, must be given far more weight than any opinion of teacher or student:

Catholics are less apt to commit suicide than are Protestants.

Boys are more apt to be truants and behavior problems than are girls.

College students who have had many love affairs show better mental and emotional balance than those with few or none.

Children in Sunday schools and recreational organizations supposed to exercise a character-building influence are no more honest, persistent, or self-controlled than children from similar homes but without such religious and moral training.

Three or four times as many students attend church regularly before coming to college as do so afterwards.

Popular persons are physically better-looking than most.

Happy people are more apt to be interested in religion than are unhappy persons.

Broken homes are found twice as often among delinquents as in the general population.

Children from experimental schools where more use is made of the project method do less cheating than is found among children of similar background in conventional schools.

The intelligence of criminals in penitentiaries is approximately the same as that of the general male population obtained in the army draft.

A Unitarian is forty times as likely to receive distinction in "Who's Who" as is a member of other religious sets. The proportion of Catholics is considerably below other groups.

Jealousy problems are more commonly found among little girls than among little boys.

Oldest children are most apt to lack aggressiveness; youngest and only children have most self-confidence.

Duller children enjoy Sunday school more. Negroes enjoy it more than white children do.

Homicide rates are higher in cities of the South and Middle West than in the much-talked-of Chicago, Boston, or New York with their large foreign population.

Well-adjusted college students believe they received a great deal of praise at home, whereas maladjusted students report less praise.

Radicals average more intelligent and more consistent than Conservatives.

Delinquents are much more apt than normal children to have wanted to run away from home.

Adults who remember severe punishment for childhood sex offenses are very much less likely to find their adult sex adjustment satisfactory.

Physical health and strength is as high among delinquents as in the general law-abiding population from which they are drawn.

One finds more conventional religious ideas among students who make lower grades in college.

The list might be considerably extended, but the value of such studies in challenging traditional assumptions and suggesting new hypotheses for exploration is apparent.

Experiments

We turn now to the fifth category, definite experiments. This is the one best and most certain method for finding out. We may know that happier persons are on the whole slightly more interested in nature, but will instruction in nature study raise the happiness of an average group? No one knows. In the social sciences, too little research has been carried on to the stage of experiment. It is hard work. People do not readily submit to control. Thousands of factors enter to confuse the results. Only in rather limited areas of life or in situations like schools and camps where the whole environment can be controlled have experiments seemed promising. Usually a good experiment requires at least two groups, as nearly alike as possible. Both groups are tested. Then the experiment is carried on with one. Nothing special is done with the remaining group. They are said to serve as "controls." The real problem is to find out at the final testing of both groups whether the experimental group has changed more than the control group. If so, and if the experimenter has kept the groups just alike except for one factor, then that factor must have caused the difference.

Hartshorne and May[16] tried this out in teaching honesty to seventh- and eighth-graders. After three weeks of fifteen minutes a day devoted to stories about honesty and discussion of honesty problems, the experimental group were retested and

[16] Hartshorne, H., and May, M., *op. cit.*

compared with control groups. Unfortunately no clear advantage could be found. Honesty is not learned in this way. A hundred other experiments might show us a few really workable methods, but none have so far been demonstrated.

The lack of adequate control groups makes many experiments uncertain. A great deal of money was spent on a clinic for the treatment of problem children. Careful records were kept for five years. It appeared that about one-third of the cases were successfully treated, one-third were helped somewhat, one-third were failures. Was this a record to be proud of? It is impossible to say because we do not know what proportion would have recovered anyhow without this careful psychological, medical, and social treatment.

Sometimes the experiment seems valid despite the absence of controls because the gain is so slight. Patterson tested California boys before and after a friendship trip to Japan, only to find that while the trip resulted in a gain of nineteen per cent in information score, the change toward friendlier attitudes amounted to less than two per cent. Similarly the writer[17] tested some fifteen thousand boys at the beginning and end of their two weeks in summer camp, only to find that the gain on such items as health knowledge, Bible knowledge, tolerance of other groups, ethical judgment, attitudes toward law, honesty in admitting their own faults, etc., was negligible. At the rate the average camp worked it would seem to require seventy summers to turn a "fairly poor" boy on such tests into a "fairly good" boy. The camp experiment was made of constructive value, however, by comparing camps in which boys did make gains with camps in which change was slight or in the direction of loss. The better camps had more democratic control, more planning done by the boys themselves, more systematic methods of interviewing, older and better trained leaders, and more unusual types of equipment for dramatics, shop work, and the like.

Sonquist has recently completed a four-group experiment of highly constructive value. Men coming into a Y. M. C. A.

[17] Watson, Goodwin, *Some Accomplishments in Summer Camps, Occasional Studies No. 8* (New York, Association Press, 1928; 27 pages).

in Chicago were assigned in chance order for preliminary interviews. Then the men were followed up. It was found that those interviewed by secretaries were more apt to join Y. M. C. A. activities which they enjoyed and kept up than were men interviewed by volunteer laymen. Similarly for both types of interviewer, the results obtained in a systematic interview with an "Interest Finder" blank[18] were distinctly superior to those obtained in a free and informal chat.

Biddle performed in high schools a control group study of extraordinary significance for education for a better social order. He prepared a series of lessons occupying about two weeks of time and designed to help high school pupils recognize and discount unfair propaganda. Comparing these experimental groups with control groups in six schools, he found that in every case his lessons worked. Here then is a simple method for helping our citizens become immune to some of the more common forms of mob control through the printed page.

From the standpoint of method there has been no neater experiment in religious education than the one worked out by Eugene Saxe Tuttle of Oregon. His experiment consisted, not in adding a special feature to each group, but in leaving one out. The method would seem to be especially applicable in cities where large numbers of week-day schools of religious education exist. All groups were given preliminary tests of religious ideas, civic attitudes, and a certain kind of honest behavior. The tests in his experiment were too few to be very reliable. When the experiment is repeated provision could well be made for six or eight hours of pupil testing before the religious schools open and after they close. Even that would be inadequate for a total measure of character.

Then five groups were formed:

1. All features. Bible study, discussion of ethical problems, service projects, worship.
2. Bible study omitted entirely. Just discussion of ethical problems, service projects, and worship.

[18] Published by Association Press, 347 Madison Avenue, New York City.

3. Discussion of ethical problems omitted. Just Bible study, service projects and worship.

4. Service projects omitted. Just Bible study, discussion of ethical problems, and worship.

5. Worship omitted. Just Bible study, discussion of ethical problems, and service projects.

His theory, quite rightly, was that any marked inferiority in results in one group of schools might, other things being equal, be attributed to the absence of a vital factor. In his actual experiment the numbers were so small and the tests so few that no clear difference between groups could be established. The pattern, however, is an excellent contribution.

General Suggestions

Before closing the study of research in religious education certain general cautions may well be offered. They are presented with apologies to those whose scientific training makes them unnecessary, but as growing out of some unhappy attempts at research in religious education.

1. It is necessary to limit problems rather sharply. Religion encourages men to think in the large and to aim at great things. Research demands that men achieve the patience of the Almighty and be content with one little gain at a time.

2. Research is inconceivably expensive. In the long run, of course, it seems to be worth much more than it costs, but at the time few agencies have sufficient perspective to appreciate the value of a half-million dollars spent in testing curricula or methods. The preference for guesses and unknown errors is still dominant.

3. Experiments need to be repeated. Results in one group may not hold for another. Review of current articles suggests that editors might well begin to require repetition upon several groups before accepting an experimental write-up for publication.

4. Almost every research will cost more and take longer than it looks as though it would. After it has been done anyone can see ways of saving effort and improving the study next time. For that reason a miniature study should precede any extensive one.

5. Avoid like the plague people who wish to experiment only to prove that they or their organizations have been right all the time.

6. Persist in critical reading about other people's research. It will give the only helpful background for your own work.

7. Talk over the study in advance with people most likely to be skeptical of your findings. Try to meet all reasonable objections.

8. Keep every scrap of record during the study carefully labeled and neatly available.

9. Have all the statistics checked at least once by an independent tabulation and computation. Errors in arithmetic seem unavoidable in any other way.

10. Write up the study in a simple, direct, and interesting style for the kind of person who can make some use of it.

What Reseach Will Not Do

There is a final question about research. It concerns how far we can ultimately get with the scientific method. My own guess is that there will always be questions too little and questions too big for such a tool, valuable as it is in the middle ranges. There is not much use researching about the value of my playing tennis this particular afternoon. The decision would have to be made long before the available facts could be gathered or analyzed. Besides, the same situation will never recur. Others will be like it in some ways but differ at other points. So with most of the day-by-day decisions. They must be made in the light of all available truth, to be sure, by a kind of honest thinking, but they are hardly matters for research. Similarly at the large end of the scale we find questions of meaning and interpretation which rest upon research but are not the products of research alone. Results and findings, however extensive, must be criticized, organized, related, evaluated, felt, and lived. All this is to say that research is made for man, not man for research. Scientific studies may help to raise us all from ignorance toward knowledge, but wise men will always be preferred to fools.

SUGGESTIONS FOR FURTHER STUDY

1. Find some statements about religious education that could be tested but have not been.

2. In what way might such decisions as the choice of a spouse, belief in a baptismal doctrine, investment of savings, telling a child about death, or political affiliation be influenced by research?

3. List some of your beliefs which you might well be more aggressive in investigating.

4. Outline a fact-gathering project which would have value for religious education.

5. Investigate the history of some person or situation which interests you far enough to see some causal factors which help you understand how it came about. You might begin, for example, with a college degree. Why do we have them?

6. Make a simple analysis and tabulation of the religious education program offered by some church to the age group which interests you most to discover how many minutes each year are used and in what way, to encourage truth seeking rather than acceptance of dogma, propaganda, or prejudice.

7. Outline an experiment which would be (1) feasible and (2) important.

8. Find and criticize for the class some printed report of research related to religious education not discussed in this chapter. The following sources may be helpful:

(1) *Religious Education,* now *Character Through Religious Education.*
(2) Educational Index.
(3) Psychological Index.
(4) Psychological Abstracts.
(5) Social Science Abstracts.

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PART III

CONTENT AND MATERIALS

CHAPTER VIII

THE NATURE, CONTENT, AND FORM OF THE CURRICULUM

WILLIAM CLAYTON BOWER[1]

In no respect are the changes in current religious education more manifest than in the changing conception of the curriculum. This is true because the curriculum, from any point of view, lies very close to the center of the educational process. Whether one approaches the educational process from the point of view of a philosophy of education, of organization, of method, of supervision, or programs, or of measurement, he is certain sooner or later to find himself concerned with the content of the learning process. And this is curriculum. Moreover, what one thinks concerning the proper content of education profoundly affects his view of every other aspect of the educative process. Close to the curriculum and inseparably bound up with it is the problem of method as the manner in which the curriculum shall be dealt with in guiding the experience of growing persons to fruitful religious outcomes in living. If, therefore, the modern religious educator is to go about his work with learners in an intelligent and effective way, he must come to some clear and practical theory of the curriculum of religious education and to some skill in organizing and administering it. In order to be able to use the newer forms of curricula that are increasingly being provided by many of the individual denominations, by the coöperative efforts of Protestant Churches, and by independent agencies, he will need to familiarize himself with the ideas and processes which are involved in the creation of these materials.

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CHANGING CONCEPTS OF EDUCATION

In order to understand the current changes in the conception of the curriculum it is necessary to understand that they are related to and are an outgrowth of changing conceptions of the nature of the educative process. These changes in our concepts of education are, in turn, deeply rooted in the changing conditions of modern life. These changes in our contemporaneous culture are so profound as to affect our ends in living, our fundamental values, our standards, and our entire outlook upon life.

If a search is made for the roots of these changes in our contemporaneous culture, they will be found, for the most part, in our science, our machine industry, and our experiment in democracy. Science has introduced intelligence and control into practical processes, has created in the modern mind an experimental attitude toward our world, and has filled us with the hope of improving the conditions of living. Our machine industry has refocused attention upon practical processes, has dignified labor as a means of satisfying human needs, and has led us to think of human effort as being creative. Our experiment in democracy has led us to place a supreme value upon persons, to see in society an instrument for furthering human values, and has led us to look upon our common life as a process of sharing ideas, purposes, and significant experiences.

The influence of these ideas upon current education has been profound. Under their impact education is ceasing to be an affair of the mere accumulation of knowledge or of inert abstract ideas and is coming to be a guided experience in exploring the significant experiences of personal and group life and of securing intelligent control over them. Its interest is becoming less in the reproduction of the past and more in forecasting the future in terms of the unrealized possibilities of human life. It is less an authoritative imposition of adult-predetermined ideas, habits, and ideals, and more a sharing of adult and youth viewpoints, the subjection of ideas and techniques of living to the fresh criticism of a rapidly changing culture, and the responsible assessment of the ends and techniques of living by

self-realizing persons. Education is coming less and less to be thought of in terms of assigned and formal tasks and more and more in terms of a creative experience set in the midst of a stimulating and releasing opportunity. Knowledge, standards, schools, and teachers, are increasingly coming to be thought of as resources to be utilized by free and inquiring persons for the interpretation, the evaluation, and the reconstruction of their own experience in a real world which presents real issues concerning which real choices must be made. It is in this new educational climate that religious and character education find their traditional content-centered and habit-centered curricula to be inadequate for a free, self-realizing, and creative educational experience.

ASSUMPTIONS UNDERLYING THE NEW CURRICULUM

The new curriculum of religious education rests upon a body of assumptions arising directly out of these changing conceptions of education. These assumptions directly determine curriculum content, organization, and administration. The religious educator must, therefore, come to clearness in his own mind regarding the validity of these assumptions before he can work with intelligence or conviction with any curriculum which he or others may set up.

Moreover, the religious educator should remind himself that in order to be valid these assumptions must, in turn, rest upon the supporting sciences of biology, physiology, psychology, sociology, psychiatry, religion, and theology. It is from these fundamental sciences that he must derive his understanding of the factors that enter into the making of religious personality and a religious group life and of the techniques that are involved in the modification of behavior patterns in religious ways.

The Objectives of Religious Education

The first of these assumptions has to do with the objectives of religious education. What are the ends that the curriculum as one of the instruments of education is designed to achieve? In the light of the most significant trends in modern education,

the primary objective may be stated in terms of assisting growing persons to achieve through a creative experience a religious personality functioning in and through social groups. This means that religious education is concerned primarily with *persons* as *persons* and with their continuous growth toward the spiritual qualities of life. This is in sharp distinction from its past concern with subject-matter, traits, or ideals as such, which have no meaning or significance apart from specific persons or groups in actual life situations. From this point of view, religion is functioning with reference to personal and social living. This is what the Great Teacher seems to have had in mind when he said that he came that those into whose experience he entered might have *life* and have it *abundantly*. He emphatically affirmed that the acts and institutions of religion were designed for *man* and not man for them. To him the fruitage of religion was a continuous rebirth into a more spiritual life—an expansion and enrichment of life in the direction of its highest personal and social values.

Inseparably connected with the personal objective is the progressive spiritual reconstruction of society at the points where religious persons are involved in its relations and functions. Religion is much more than a passive appreciation of the religious values of experience. Religion at its best is dynamic, active, reconstructive, creative. It subjects social institutions and social processes to the criticism and evaluation of the highest spiritual values. It seeks actively to put to work its ideas and motives for the remaking of society. Since personality is to such a large extent a social product, the good life is best achievable in a good society. The fundamental place which the social objective had in the thinking of Jesus is amply evidenced by the place which the Kingdom of God occupied in his teaching. Religious education should not only create in religious persons this evaluating and reconstructive attitude toward society, but should enable them to develop effective techniques for social reconstruction at the points of contact where they are involved in the life of the great society.

At least two other general objectives should be mentioned

which may be considered instrumental with reference to the two more fundamental objectives discussed. One is an acquaintance with so much of the religious experience of the race as will enable the learner better to understand the religious values in his own experience and in his contemporaneous culture and to develop techniques for expressing these values and for making them effective in the spiritual redirection of his own life.

The other is the development of an aware, an intelligent, and an effective church as a specialized institution for providing a stimulating spiritual environment for the nurture of the religious life and for the corporate interpretation and promotion of religious ideals. Constructive religious education should develop such qualities of mind and such attitudes in its members as will enable the church to be fully aware of its function and responsibility, to subject its beliefs and methods of procedure to fresh criticism and appraisal in the light of our rapidly expanding experience and the findings of the growing sciences.

The Nature of Personality

The second assumption has to do with the nature of personality. As modern psychology sees it, personality is a more or less stable organization of physical elements, impulses, habits, ideas, attitudes, and purposes, undergoing continuous change. Personality is not, therefore, to be thought of as something given and static, but rather as a process—a becoming. At any given moment it is the result of the interaction of all of the factors mentioned, ranging from the functioning of the glands to reflective thinking and deliberate choice. It expresses itself in a total behavior pattern.

When these factors operate blindly, personality is only a *result* of fortuitous forces. When awareness, intelligence, thinking, and purpose enter into the process and operate in a creative experience, personality as a *mere result* may be transformed into an *achievement*.

It is also now clearly understood that persons realize themselves through the experiences which they have.

The Nature of Experience

In order to assist persons to achieve a religious personality, it is obvious that it is necessary to help them to understand their experiences, to analyze them, to subject them to criticism and evaluation, and to discover in them the factors of control. In order to accomplish this it is necessary to understand the nature of experience and the techniques for its reconstruction.

Experience is best understood when it is seen to be the outgrowth of the adjustment process by which persons adapt their world to themselves and themselves to their world. When this adjustment process is analyzed it is seen to consist of specific and concrete responses which persons make to specific and concrete situations. Experience may thus range all the way from more or less unconscious responses to situations, to vividly felt and intelligently selective responses accompanied by rich and significant meaning.

The Nature of Religion

Since the religious educator is concerned with assisting persons to discover the religious significance of their experience and to bring it under control of religious ideas and purposes, it is very necessary that he understand the nature of religion.

In the light of the scientific study of religion, it is increasingly clear that religion operates in the realm of our appreciations and values. The trend in the psychology of religion is to find religion arising in human experience at the point where all the values of life are fused into a total meaning and worth of life in terms of its responsible relation to God. It is here that the will to live comes to the fullest and most dynamic expression. It is here that every experience of life is subjected to the criticism of our highest values. It is here that desires as the motivators of action are chastened, organized, and modified. It is here that self-realizing persons reach out toward the unrealized possibilities of life. It is here that persons live, and live abundantly. It is here that persons come into conscious and vivid relation to the fundamental reality of the universe. It is here that God appears in human experience. It is here that

persons reach out for the utilization of the resources beyond themselves in a personality-producing universe for the achievement of the good life. Here prayer as associated desire and effort with God becomes a necessity in a shared process in which the supreme spiritual values are being created and achieved.

From this point of view, religion is seen to be not an isolated and unique specialized experience in and of itself, but a potential quality that inheres in any and every experience of normal living—in the family, in vocation, in civic life, in recreational life, and in the intellectual life. Any experience whatsoever becomes religious when it is perceived in its relation to God, when it is judged in the light of that relationship, and when it is brought under the spiritualizing control of that relationship. Thus religion is not something to be *added* to the experiences of day-by-day living, but a quality that diffuses itself through the entire range of personal and social experience.

STARTING WITH PERSONS WHERE THEY ARE IN THEIR WORLD

This means that on the basis of these assumptions religious education starts with persons where they are in their world as is. It means helping them to discover the situations which they are facing and the issues which these situations involve. It means helping them to understand these situations, to analyze them, to subject them to criticism and evaluation in the light of spiritual values, to discover the possible responses which they may make to these situations, to choose the best outcomes, and to establish these chosen outcomes as permanent behavior patterns.

But it does not mean that religious education shall end there. It means that the business of religious education is to extend and enrich these experiences by following out their leads into the wider ranges of experience and to enrich these experiences by knowledge derived from the accumulated religious experience of the race, by appreciations adequately expressed through meaningful worship, and by a stimulating fellowship within a religious community of like-minded persons among whom God is the Supreme Member.

THE CURRICULUM IS THE EXPERIENCE OF THE LEARNER

It is through these considerations that we now arrive at the modern view of the curriculum. When it is approached in this way the curriculum of religious education becomes *the experience of the learner as that experience undergoes interpretation, enrichment, and control in terms of religious ideas, ideals, and purposes.*

This means that the experiences dealt with in the experience-centered curriculum are the actual experiences which the learner or the learning group is having in meeting and responding to the situations which life presents. These specific experiences are *lifted out* of that large real experience for interpretation, analysis, evaluation, and control rather than authoritatively selected by adults and imposed upon or given to the learner.

In this way the situations and materials of the experience-centered curriculum are determined by life itself as it goes on in and around the learner rather than by the manipulation of situations by adults in accordance with such predetermined conception of life as they may have. The first problem of the curriculum maker and of the teacher who uses the curriculum as an instrument of education is to discover what sorts of situations the learner or the learning group is facing and the sorts of responses he or it is making to these situations. One of the dangers that the curriculum maker or the teacher must vigilantly guard himself against is that he shall read his own experiences and problems into the experience of the learner rather than help the learner discover and deal with his own problems as they arise out of his own experience in the course of living in his own world. This necessity is further heightened by the fact that the learner's experience and the learner's world is quite different in important respects from any other person's experience and world.

The implication of this idea, of course, is clearly that the learner or the learning group must share responsibly, up to the limit of his or its capacity, in the choice of the situations to be dealt with. This does not mean, of course, that the immature learner is to assume all responsibility, just as it does not mean

that the mature and experienced teacher shall assume all responsibility. The learner should have the resources of the teacher's more extended knowledge and experience to supplement his own imperfect knowledge; but such assistance should supplement, but never displace, his own responsible participation. The inexperienced child or youth is not competent to deal unaided with his experience, because he does not possess the necessary resources for doing so. As a youth he may be, and as a child certainly is, unconscious of many of the situations to which he is responding or of the far-reaching implications of the issues involved in these situations. The situations to be dealt with in the curriculum should be determined by an objective exploration of the experience of the learner to discover what situations are actually being faced in the real world in which the learner lives. This exploration should be a shared exploration in which learner and teacher mutually participate. On the part of the learner, the limits of this responsible participation should be determined by the capacity of the learner. On the part of the teacher, the limits should be set by the learner's need for stimulation, for guidance, for reminding lest he should overlook important factors in the situation or resources for dealing with it, and for counsel regarding procedure. It goes without saying that teacher assistance will need to be relatively great in guiding young children and that it should normally decrease with the learner's growth and experience until at last it is no longer necessary.

This approach to religious education through the experience by which the learner realizes himself also means that, while the curriculum starts with the learner in terms of his interests, needs, and problems just where he is, it will first or last include the entire range of the significant situations which he faces in every area of his experience—in the family, in the school, on the playground, in industrial and vocational life, in his far-reaching social contacts, in civic life, in his intellectual pursuits, and in his æsthetic appreciations. The curriculum must afford him an opportunity to face all the fundamental is-

sues of his life in his social group and to come to some intelligent and effective attitude toward them.

Nor is it enough that in time he face all of these issues and come to decision about them. He needs to be helped to see them in their relation to each other and to the whole of his experience. The situations which he faces are by no means on a flat level of importance. Some are simple and occur frequently in the routine of living. Some are trivial or thin. Others are extremely complex and far-reaching in their effects upon subsequent personal and social living. Some of these complex and crucial situations require a prolonged search into the experience of the race before they can be understood or managed satisfactorily. The selection and organization of these situations require great discrimination. In this process of judging and selecting the learner needs responsibly to share up to the limits of his capacity. In fact, it is just through participating in this process of judging the relation of situations and issues to each other and to the whole that some of the most necessary choices are made and attitudes formed.

THE SCHOOL AS A LABORATORY

It is through this process of coming to grips with real life that the school becomes a laboratory. It is set up, not apart from real and practical life, but in the midst of life. As a laboratory it gets its patterns, not from artificial "school" situations, but from the real experience of life that is going on around the school. The school is a laboratory from which learner and teacher reach out into the outlying world of persons and events and bring in the fundamental situations and issues of that outlying world for educational treatment. Here these situations are raised into consciousness, analyzed, evaluated in terms of the highest spiritual value, and experimented with in actual living.

With such a curriculum, the school of religion becomes an organized and cumulative experience in guided religious living.

It is a practical enterprise to be carried on as any other fruitful practical enterprise is carried on. It deals, not with inert and abstract ideas about life, but with vibrant and concrete

experiences of life wherein ideas are being acquired, attitudes are being built up, behavior patterns are being formed, and dependable controls are being mastered. Out of the products of such a school are the issues of life.

Such a laboratory organization of the school greatly facilitates the solution of one of the most difficult problems of traditional subject-matter education. "How," runs the problem of perplexed teachers, "are we to know that the thing learned in school will carry over into real life?" For traditional subject-matter education there is no assuring answer. The first attempts at scientific testing tend to show no appreciable evidence that there is a carryover. But there is every psychological reason to expect that things learned through dealing with real life situations will be effective in an extension in real life of the same situations as those dealt with in the laboratory school that deals with the issues of real life.

Such an experience-centered curriculum also facilitates the answer to another problem of subject-matter education. "How" asks the baffled teacher, "are we to get children to want to do what they know they ought to do but what they do not want to do?" It is the very old problem of motivation. Because a curriculum which consists of subject-matter that has no vital relation to the learner's interests and needs carries within itself no inspiring and releasing motive, it is necessary for teachers to have recourse to external incentives, such as competition and rewards or penalties. The unhappy result is that the learning process is exactly reversed. Mastering meaningless and imposed subject-matter too often becomes a *means* for avoiding discomfort or winning an external reward, such as awards or grades. Then an unrelieved boredom settles down upon education and a more or less permanent dislike is created for everything connected with learning. This tends to put a stop to learning at the end of formal schooling, thus bringing to an end growth as a continuous process throughout life. But when education is concerned with the real issues of actual living it moves throughout within the interests and felt needs of learners. Learning thus is transformed from a deadening imposed task

to a releasing and zestful opportunity. When this happens in education, as it does in the other practical enterprises of fruitful and satisfying living, learning generates its own motivation in the sense of the intrinsic worth it has for the learner. It is the incentive of creative experience and fruitful achievement. Learning with a curriculum set up on the basis of worthful experiences, issues, and needs has even competed with athletics in arousing enthusiasm. In some reports it has supplanted athletics!

THE CURRICULUM UNIT

This approach affects profoundly the unit of the curriculum. Under the traditional conception of education as instruction, the curriculum unit consisted of a block of subject-matter to be learned on the basis of a rigid time schedule. Under the yet current conception of education as training, the unit is a trait to be acquired, a habit to be formed, or a skill to be mastered. But when education is conceived as a creative experience and the curriculum as the experience of the learner as it undergoes interpretation, enrichment, and control, the unit of learning becomes a unit of learner experience. And, since experience assumes the form of specific responses which persons make to specific situations, the limits of the unit are, on the one hand, an identifiable situation and, on the other hand, an identifiable response.

It should be pointed out that these units of the curriculum are not to be thought of as static. Experience is a moving, dynamic thing. Therefore the situation to which a response is being made is a changing, developing situation. Likewise the response is a changing and developing response. This further accentuates the fact that any curriculum based upon the nature of experience must be extremely flexible.

The curriculum units will vary greatly in size and complexity. Some may be relatively quite simple and easily resolved. Others, like the choice of a vocation, will be exceedingly complex and will require the utilization of vast resources from racial experience before they can be satisfactorily resolved. With little children the units will be small and quite

loosely related. With advancing maturity the units will become increasingly larger, more complex, and cumulative.

The question is sometimes raised as to whether a curriculum based upon the experience of the learner will not be fragmentary and unrelated. The answer to this problem is to be found in the size and organization of the units. If the units are small, not significant, and unrelated, atomism is certain to result. Many of the earliest experiments in what their authors conceived to be an experience-centered curriculum undoubtedly show this result. But this weakness by no means inheres in the concept of an experience-centered curriculum. Dealing with the experience of growing persons requires the facing of long, integrated units that carry with them large masses of racial experience.

In the matter of atomism, the experience-centered curriculum is under no greater danger than a subject-matter curriculum, or a curriculum built upon isolated traits and habits. It would be impossible to conceive of a more atomistic result than has followed from a course credit system which, on the whole, has assumed the form of a ledger acount of "things taken." Such attempts as have been made to secure integration through correlation of subjects seek the basis of integration in subject-matter—in something entirely external to the learner's experience. It by no means follows that because subject-matter is logically integrated within itself it is genetically and vitally integrated in the experience of the learner. And if this is true in our elementary and secondary schools and in our colleges and universities, what shall we say of the older atomism resulting from the use of small fragments of the Bible, lifted out of their context of historical and social development!

As much depends upon the organization of units as upon their size. As has been suggested, for little children the units should be relatively small and only loosely related. But in the more advanced age-groups, dealing directly with the experience of the learner calls for two types of units. The first is an orientation unit at the beginning of each new natural stage of personal and social advance, as upon entrance into the

junior high school, the senior high school, and college, or upon the assuming of vocational responsibilities, the founding of a home, or participation in civic functions. At each of these new levels of development the problems of life are reset in different forms and upon a larger scale. Such a unit should help the growing person to explore this new plateau of experience and to see the problems which it presents in a new perspective and in relation to each other. Such a judgment by the learner himself concerning these issues in their relationship is in itself one of the most educative experiences that can come to him.

Such an exploration of the features of his experience by the learner under sympathetic and understanding guidance provides an important factor in the integration of his experience and therefore of his personality. From the standpoint of effective personality integration is of the highest possible significance. Especially is this true under the highly specialized and distracting conditions of modern life under which it is increasingly difficult to see life whole.

Moreover, the issues of life do not present themselves in isolation, however much they may outwardly seem to do so. They are interrelated in the whole complex pattern of living. In most unexpected ways issues that on a superficial view seem quite remote from the present situation turn out to be inseparably connected with it, as in the influence of physical health upon the rôle one plays in his group, or of group maladjustment upon certain compensatory forms of behavior.

It is in connection with this orientation type of unit that the opportunity presents itself of helping the learner to become aware of certain issues of which he may be quite unconscious. Education as a planned procedure has done little about these unconscious issues. Nor has it developed techniques for helping the growing person to explore them. Nevertheless, many of these issues are among the most significant for the personality of the learner and nothing is more important than to help him face intelligently and with a proper perspective the whole range of the new phase of life upon which he is entering with a view to locating its fundamental issues.

A second type of curriculum unit is the long, integrated unit

which deals exhaustively and conclusively with each of the more basic issues. These issues vary greatly in size and complexity. Some of them are extremely complex and require a long time for their resolution. Such complex issues carry within themselves many constituent issues which need to be mined out and defined. Before the whole can be adequately understood these several constituent issues need to be seen in relation to each other and to the whole larger issue. Most of these problems are common to human beings living under the changing conditions of the centuries. They are, therefore, set in a large framework of human experience. This experience needs to be searched for the light which it can throw upon the understanding of the problem and upon its solution. This requires dealing with large, massive areas of learner experience and with still larger and more massive chunks of racial experience. If the learner makes consistently such an exploration of his own experience in its social setting under competent guidance, he will in the end find himself in the presence of the whole range of human culture and of the historical human process. He will find his own experience not only set in the long experience of the race, but merged with it as a part is merged with the whole. His own experience, with the issues which it carries, becomes a fresh center of organization around which the historical racial experience is reorganized. But the connecting tissue of this organization is a living, pulsating, genetic experience rather than a logical and formal organization. Thus, in the longer, integrated units, as in the case of the orientation units, though in a somewhat different way, the supreme interests of personal integration are served.

Consequently, it can scarcely be said that an experience-centered curriculum is a "child-centered" curriculum. Viewed in its immediate present, the learner's experience is set in the framework of a social experience. It is impossible for him to understand his own experience apart from the ongoing experience of his social group, reaching out in concentric circles from the intimate face-to-face groups of which he is a member to the widely extending and developing social whole involving distant races and cultures. Viewed in its historical perspective,

the learner's experience is set in a historical process in which the race has experimented with life, secured its insights into the nature of the world and man, evolved its techniques for dealing with the practical issues of living, and accumulated its vast resources of culture and achievement. No individual lives to himself alone. He belongs to a vast and significant social group and to a vast and significant historical process. His own ideas, attitudes, and behavior patterns are formed within a culture tradition with reference to which he and his contemporaries sustain the relation of living representatives.

Education, accordingly, takes place at the point where current personal and social experience are merged with the experience of the race and where both are undergoing reconstruction. The ideas, values, and techniques of the past are incalculable resources for the understanding, evaluation, and control of current experience. Without this racial experience human behavior would always remain primitive and naïve. It is the availability of this historical racial experience that makes cumulative progress in living possible. On the other hand, these inherited ideas, values, and techniques are constantly subjected to retesting and revalidation in the fresh experience of each new generation. These living individuals in their associated life are the growing points of culture.

THE CONTENT OF A CURRICULUM UNIT

When a specific unit of the experience-centered curriculum is analyzed, it is found to consist of three elements. The first of these is the situation itself which the learner is actually facing. It is with reference to this situation, with its various factors and its larger setting, that the response is to be made. It is the judgment of the Gestalt psychologists that the situation is set in large patterns, so that persons react to situations as wholes. Discriminating and selective behavior, however, results from reacting to specific factors in the total situation. But in any case, in an experience approach to education learning begins with the facing of a specific and concrete situation with the issues which it involves.

The second element in the curriculum unit is the past experi-

ence of the learner. This is the first resource upon which he draws for interpreting, assessing, and making decisions about his response to the situation. It is necessary always to keep in mind the mixed character of this past personal experience. It is likely to be compounded of error as well as of dependable knowledge and of prejudices as well as of objective judgments. Not infrequently it is loaded with conditionings that date from a remote and forgotten past. On the other hand, the most reliable knowledge and techniques that we possess are those that are to be found in personal experience. These are the knowledge and the techniques of the expert. Available resources in books and reports lag considerably behind this most exact and tested knowledge of the expert.

Nor are these elements that constitute the content of the learner's past experience passive elements. Rather, they are active. They are as likely to lead the learner to misread the situation he is facing as to read it correctly. This is especially true of his prejudices and early conditionings. Therefore, the great necessity of education helping the learner to build up a critical and evaluating attitude toward his ideas, his attitudes, his standards, and his techniques. Therefore, also, the great necessity of understanding the personal history that lies back of a response to any given situation in order to understand that response. But in any case, however tentative and mixed his past experience may be, it is the first resource to which the learner turns for his responses.

The third element of the curriculum unit is racial experience. This consists of the vast accumulated store of ideas, standards, techniques, institutions, and achievements which the race has acquired through millenniums of living under widely varying conditions. It exists in the vast, complex, and impressive traditions of our culture—our sciences, our literature, our philosophy, our art, our institutions, our religion. It is a historical product and as such represents change, development, and movement from early primitive to modern scientific culture.

These cultural achievements can only be understood when they are viewed as records of the experience of the past. Every fragment of these records was the result of what was at one

time a current personal or social experience—a fresh insight, a successful method, a new judgment regarding the meaning and quality of life. Like personal experience, racial experience was in its point of origin genetic. It is an accumulation of numberless responses to specific situations. It follows, therefore, that the experience of the race can only be understood as a historical process. In order to understand a philosophical system, a system of practical techniques, or a body of religious beliefs it is necessary to recover the practical situations out of which these ideas, techniques, or beliefs arose.

But in its accumulated form racial experience exists in logical, rather than genetic, organizations of subject-matter. The results of the historical flow of experience have been erected into imposing logical structures. This fact in itself has created one of the dangers of education. It has led to the substitution of a logical procedure for a genetic procedure, of the symbol for experience, of the mastery of books for learning, and of "schooling" for education. This explains why in traditional education the curriculum has tended to seize upon this third element in the content of any given unit of experience, so that its starting and ending points have been construed in terms of the acquisition of knowledge, largely to the neglect of the other two elements. This also explains why traditional education has been, on the whole, backward-looking. It has busied itself with the reproduction of the records of the past, and for the most, little part with the development in the minds of learners of any critical and evaluating attitude toward the past.

Of course, it is instantly obvious to one who stops to analyze these records of racial experience that it, like the learner's own past experience, is a mixture of accurate, tested knowledge and uncritical error, of extremely naïve and prescientific views of the world and man, and of the most refined and tested scientific knowledge of moral and religious standards that reflect the values of primitive cultures and of such lofty spiritual standards as those of the prophets and of Jesus. Here, then, is a vast and incalculably valuable resource for assisting growing persons to interpret their own situations, for

analyzing them for their factors and outcomes, and for forming moral and religious judgments about them. But it must be used with great discrimination and evaluation.

In no field of education is this more impressively true than in the use of the Bible in religious education. It is according to the facts to say that through failure to make these discriminations regarding the historical and cultural levels on which the various parts of the Bible arose, together with dealing with the Bible in a fragmentary way, the use of the Bible has resulted too often in its *misuse*. The Bible is a monumental record of religious experience lying across many centuries of changing culture. The tribal conception of God is a reflection of the early nomadic and pastoral culture. The period of migration and conquest colored the concept of God with militaristic qualities that cannot be reconciled with the spirit or teachings of Jesus. The period of settlement upon the land and of nation-building is reflected in the extension of the functions of God to cultivated fields and growing grain. The period of international relationships is reflected in the stately sweep of the spiritual, universal, and moral conception of God in the prophets. And when we stand in the presence of Jesus, we behold a conception of God as spiritual personality whose fundamental qualities are those of ethical love. It should be of great significance to religious educators that Jesus was most careful to make just these discriminations among the varying religious levels of the Old Testament. "Ye have heard it said, . . . but I say unto you" was a trenchant formula of his. Nevertheless, to all these ideas and standards of the past and present Jesus assumed a reverent and constructive attitude. "I came," he said, "not to destroy but to *fulfill*." This attitude, too, should be suggestive to the religious educator and to those whom he would help to utilize the religious racial experience. To see this experience for what it is, as a growing realization of God and the spiritual significance of life as it moves from one spiritual and cultural level to another, is to regard it with reverence and respect. It is from such an understanding as this historical approach affords

that the Bible becomes vibrant with impressive and compelling reality.[2]

THE FORM OF THE PUBLISHED CURRICULUM

From the foregoing consideration it is evident that such published materials as may be placed at the disposal of teachers and learning groups will need to be extremely flexible. The persons and groups which they will serve will differ widely in native ability, in social and cultural backgrounds, and in experience. One of the most important discoveries of educational psychology has been the wide range of differences between members of the same homogenous group. The same is substantially true of social groups themselves. Consequently, in a sense, no completely-worked-out published curriculum can be prepared in advance of its use with any given group. It will be necessary to explore the situations which the particular group is facing as well as its present interests and needs. And even if it might be assumed that all the presently felt issues, interests, and needs of a given group were fully known, it would still be impossible completely to prepare a curriculum in advance. Presently felt issues, interests, and needs, as we have seen, are only the beginning points in education. Ample room must be left for the discovery of new and unsuspected issues through the placing of the group's initial problems in their larger setting, for the emergence of new and changing interests as the learning process proceeds, and for the disappearance of vivid immediate interests that seem to become relatively unimportant in their relation to newly perceived issues as the result of a more critical and thoroughgoing exploration of the group's experience.

On the other hand, it would be easy to overemphasize the importance of individual differences at the expense of social unity. As a matter of fact, experience is quite as much social as it is individual. This is particularly true of experience within a fairly homogenous group. Social psychology calls attention to group *mores* as collective ways of behaving, to the sharing of

[2] Chapter IX, which discusses the Place of the Bible in Religious Education, will bear upon and further emphasize the point of view stressed in this paragraph.

group standards of judgment, to public opinion, and to concerted programs of group action in regard to deliberate ends. Under the influence of modern means of communication, propaganda, and advertising vast areas of the population become "conscious" of everything from vitamines to air travel. Public opinion is subject to immense "drifts" of thought and mood, as evidenced by the postwar psychology and the economic psychology of 1930. So that, after all, most of the problems faced by individual persons are shared with the other members of their social group.

But in any case, this means that the published part of the curriculum is not a mold into which the experience of any given group is to be forced, but a body of resources to be placed at the disposal of the teacher to help him to assist the group in exploring its own experience and in discovering the sources of information and techniques that will render its efforts at solution fruitful. The published part of the curriculum will, therefore, consist of at least four elements.

The first of these elements will be lists of situations, interests, and needs characteristic of the experience of persons and groups at the various levels of growth. Such lists will be the result of careful and objective observation on the part of competent investigators using appropriate research techniques. Among the techniques that are being used is the social analysis of experience to discover the relations which a person sustains to other persons and the various social groups that compose the great society of which he is a part. It is out of these person-to-person, person-to-group, group-to-person, and group-to-group relations in the fundamental social institutions, such as the family, the church, the school, the state, and industry or vocation, that the situations arise which persons face and which, when responded to, constitute the movement and quality of their experience. The contribution which such a listing of situations from social analysis makes lies in the fact that it brings into view the entire range of experience with reference to some parts of which learners are likely either to be quite unconscious, or to have uncritically taken over solutions already to hand, or to have responded on the basis of irrational

habit. It is also of great service as indicating the end at which learning must arrive before it can be said to have introduced the learner to the whole sweep of his experience.

These lists will also be based upon the study of "cases" which show in what way specific persons experience these relations and the situations that grow out of them. These "cases" will include such materials as the collection of a large number of records of specific situations and the responses which persons have made to them, a study of the interests of a large number of persons at a given age-level, a study of the way in which persons of a given age-group spend their time among the various activities in which they are engaged, a study of their problems as stated by young people themselves, and the gathering of large numbers of life histories which reveal, as nothing else can, not only what significant and crucial situations persons have faced at the various stage of growth, but many of the discoverable factors that entered into the manner in which they faced these situations. If the objective analysis offers some suggestion as to the directions which learning should take if it is to face completely the issues of living, these "cases" suggest the beginning points for the teacher and for the group. But, by whatever methods arrived at, the result will be a presentation of situations, interests, and needs most commonly characteristic of the life of children, young people, or adults. These lists will give the teacher some basis for judging as to what issues, interests, and needs he is likely to discover in his own group. The variation of his own group from these norms is just as significant as its agreement with them. Such norms may help him and his group to judge whether its experience is lacking in certain important respects through living in a somewhat provincial environment and, consequently, in what directions its experience needs to be extended and enriched. In no sense are these lists to be "taught" as though they were something authoritative to be imposed upon the group. Rather, they afford a factual background covering a wider and deeper range of experience than is to be found in any single and local group against which it may explore its own significant experience.

The second element in the published part of the curriculum will consist of a body of source material for the use of learners under the guidance of the teacher in dealing with their own situations intelligently, critically, and conclusively. These source materials will be drawn from every source where helpful information, techniques, or standards may be found, on the basis of their relevancy to the issues in hand. They will be drawn from the sciences, history, literature, poetry, drama, philosophy, biography, and art. But above all in religious education these sources will be drawn from the records of racial religious experience—from the Bible in its various historical sections, from the psychology and philosophy of religion, from the history of religious institutions and ideas, from religious biography. The arrangement of these source materials will follow the general technique of the source-book.

The third element of the published part of the curriculum will consist of various suggestive techniques, both for the teacher in his function of guidance and for the group itself in its function of discovery of issues, of analysis of problems, of the utilization of source material, of criticism and evaluation, of carrying its conclusions through into significant and dependable forms of religious appreciation and behavior, and of testing results.

The fourth element of the published part of the curriculum will consist of an abundance of illustrative material, especially for the guidance of the teacher, that will put at his disposal the experience of other teachers working at education creatively. These illustrations should be chosen from such a wide variety of practice that, even though the teacher might unthinkingly yield to the temptation to follow them slavishly, it would be impossible for him to do so. They should be stimulating and releasing models that will lead him to do his own thinking and to work with freedom and spontaneity as guide and counselor to his own learning group.

By these aids the groups who are responsible for the construction of curriculum guides should seek to inspire in teachers and learners the spirit of working creatively together in quest-

ing in the midst of the manifold and complex issues of our common life for its spiritual significance and for its spiritual control.

SUGGESTIONS FOR FURTHER STUDY

1. Does the experience-centered curriculum place less or more value upon knowledge than the content-centered curriculum?

2. What effect does the use of an experienced-centered curriculum have upon the time schedule?

3. What is the place of grading in the experience-centered curriculum?

4. Contrast the idea here presented of dealing directly with situations and attempting to arrive at satisfactory outcomes and the approach that consists in selecting a list of traits and seeking for situations through which to "teach" them. What are the fundamental educational issues involved?

5. Give a concrete illustration of how the idea of the school as a laboratory as here described would work.

6. To what extent is it desirable to develop in students a critical attitude toward the established customs of the church and of society? What dangers are involved? How can they be overcome?

7. If the curriculum is conceived as the experience of the learner as it undergoes interpretation, evaluation, and reconstruction, how should the curriculum of religious education be related to the general curriculum of the public school? To the curriculum of character education in the public school?

8. In what respect does the point of view presented in this chapter differ from that of the so-called "child-centered" curriculum? What are the fundamental educational issues involved?

9. Develop a small curriculum unit on the basis of the procedures suggested at the close of the chapter.

10. What kind of preparation do teachers need for dealing successfully with the experience-centered type of curriculum?

11. From a study of the outlines of the Improved Uniform Lessons, the Group-Graded Lessons, and Bulletin Number 5, issued by the International Council of Religious Education, indicate the extent to which coöperative Protestant effort has proceeded in the direction of the experience-centered curriculum.

12. What practical measures can you suggest for securing a sufficient amount of dealing with common problems in a group and at the same time devoting a proper amount of attention to the specialized interests and needs of individuals?

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CHAPTER IX

THE PAST, PRESENT, AND FUTURE PLACE OF THE BIBLE IN RELIGIOUS EDUCATION

JOHN W. PRINCE[1]

HISTORICAL

Introduction

In recent years the Bible has been the center of controversy in religious education, and many problems have come to a focus in a consideration of its significance for this field. The preparation and use of curricular materials, methods of teaching, and the organization and administration of schools cannot be considered adequately without reference to this Book. It is so intimately associated with the lives of Christian people that whatever place is assigned to it must be justified by honest and thoroughly tested motives. By reason of limited space, our discussion will be restricted to Protestant religious education of comparatively recent times.

The Preëminent Place of the Bible

Throughout Sunday school history the Bible has occupied the preëminent place as the source of materials for religious instruction and inspiration. It served at first as an instrument to teach reading, and later, as the school became more distinctly religious, it furnished theological content for catechism and question book when these constituted its curriculum. During the period when the memoriter method monopolized secular and religious education it was the book of memorization for religion. In modern times it has served as the basis of prepared lessons for organized instruction.

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The factors responsible for this exclusive place of the Bible are not difficult to discover. It was held in awe and reverence as the final and infallible authority and source of inspiration in all aspects of life, social and economic as well as religious, and the guide to salvation in the world to come. It was the Word of God with all the enrichment this concept gathered to itself through centuries of usage. It was but natural that a book thus peculiarly revered should have been ranked as the chief source of instruction and that education itself should have been concerned with the purpose of preparing people to read it and to live according to its teaching. In the early days of the Sunday school, material not in the biblical tradition was deemed undesirable, and by many even irreligious, and therefore out of the question in religious instruction.

Outstanding Features of the Earlier Use of the Bible

It should not occasion wonder to learn that little attention was given in those days to the manner in which the Scripture was taught. Judged in terms of present-day educational theory, it was material-centered pedagogy, so much information to be transmitted to the learner and absorbed by him. The chief concern seemed to have been to preserve the biblical record rather than such employment of it as would promote creative Christian living. It was an end in itself rather than an instrument to a higher purpose. To be sure, the modern critic would concede that the ultimate purpose of its study was for the sake of the learner. Nevertheless, as employed, the individual was largely forgotten in the process.

Certain general characteristics of the traditional technique stand out, chief among them an indiscriminate selection of passages without regard to the significance of the material or the demands of the pupils. Since Scripture was thought of as equally inspired in all parts and therefore on one even level of worth and significance for life, it was felt unnecessary to restrict or guide the choice of its use for any given time or age-group. The personal preference of the teacher for certain passages cherished through long association, the chance desires

of the pupil, or the demands of later church membership were the main check on such loose procedure. It was not until the Sunday school issued systematically prepared lessons that especial attention was given to the particular differences of need and capacity of its students. An illustration from the memoriter period may perhaps clarify our meaning. Memorization has always been one of the chief methods of biblical instruction, and during the first quarter of the nineteenth century practically the exclusive method. Such memorization was unrestricted and unsupervised, the pupil being encouraged to master as much material as possible during the week, selecting at random. Prizes and rewards placed an added emphasis on quantity rather than quality.[2] In the process of storing the mind the demands that conduct and character be influenced were largely forgotten or left to chance. It was a process of giving back what one had heard or read rather than of putting it into action. The true test of successful study of the Bible was regarded as the ability to answer questions about it.

Another characteristic of biblical instruction was the absence of any reference to the living facts surrounding its development through human history. Usually it was, and by many still is, taught without information concerning the circumstances out of which its ideas and narratives came into existence, and without making clear the distinctions between historically certain facts and inferences and subjective or ecclesiastical interpretations. No attempt was made to explain contradictions and very little to elucidate obscurities. This was excusable prior to the days when the results of the historical study of the Bible were known to few besides scholars in the field of criticism. But the practice continued long after such knowledge became more generally diffused, and this justifies an indictment against religious education that must be stated in any impartial presentation.

In the past one of the characteristics of the use of the Bible was the comparatively large place devoted to an insistence that

[2] Lankard, F. G., *A History of the American Sunday School Curriculum*, pp. 132-134 (New York: The Abingdon Press, 1927).

pupils become acquainted with its mechanical features and trained in its ready manipulation. Thus a knowledge of the order of the books as printed and of the longest and shortest books, chapters, and verses was highly honored. Much drill and practice in finding designated passages was common. Minute historical and geographical facts were classed in importance with a knowledge of precepts and principles. This concern over unimportant features of the Bible is satirized by Samuel Butler in *The Way of All Flesh* when the rector's wife in the story prepares the servant girl for confirmation in no other way than by explaining to her the geography of Palestine and the route taken by St. Paul in his various missionary journeys in Asia Minor. Especial virtue was attached to regularity in carrying Bibles to and from church.

Although from time to time the demand was voiced that in the selection and treatment of biblical incidents due regard be given to the various interests and needs of the different ages in the schools, it was not until the present century that concerted effort was made to provide for this need. The year 1909, when the first Closely Graded Lessons were issued under the supervision of the International Convention, is a landmark in religious education. The lessons sponsored by this body for a half century prior to this date were designed for all pupils in the school without regard to the special needs and interests of any one age level. For the most part other denominations and publishing houses were not in advance of the International Lesson Committee. This lack of differentiation from the standpoint of the pupil marks another characteristic of traditional biblical instruction. Modern criticism of the religious education of the past has often been unfair to the times. It is only fair to point out that objectives and technique could hardly have been otherwise than they were, and that in many phases of its work the Sunday school differed but little from contemporary public school education. Such benefits as were gained in connection with the study of the Bible were perhaps due largely to the devout atmosphere and the consecrated associations in which children were trained.

CHANGING STATUS OF THE BIBLE IN RELIGIOUS EDUCATION

Nature of the Change

The nature of some of the transformations in the conception of the place of the Bible in the educational process has already been indicated. The most radical changes fall roughly within the last two decades. Not all Christian groups, however, are, even at this late date, being equally affected by educational and religious criticism. For some conservative groups uninfluenced by modern theories of pedagogy and biblical interpretation, little if any alteration in the use of the Bible in the curriculum is being made. In theory at least, these more conservative bodies would employ it uncritically and to the exclusion of other material, although in practice even the slowest moving of them have been forced by common sense considerations and the slow spread of educational theory and religious advance to alter their practices and either change or accommodate their theories. Generally speaking, this wing of the church is dissatisfied with the newer lessons because of the seemingly less significant place given to biblical materials. It complains that as their children are not learning the Bible their heritage is being denied them. There are numerous instances of a reactionary desire on the part of teachers and parents to return to the kind of lessons, usually uniform for all ages in the school, in use before the days of gradation and the greater catholicity in choice of materials. As a matter of fact, this dissatisfaction that less of the Bible is being taught in the newer lessons is in several instances unfounded. For example, the International Uniform Lessons, issued since 1918 as Improved Uniform, were investigated carefully to determine just this point. By actual count of every verse employed in these lessons for a period of fifty-four years from their beginning in 1872 through 1925 it was discovered that three-fifths, or sixty per cent, of the contents of the Bible was never assigned for study during these years. By a similar count at the time, the International Graded Lessons were found to have used slightly over two-thirds of the Bible, or more than sixty-two per cent,

while drawing more extensively from extra-biblical sources.[3] We are not defending courses on the basis of quantitative use, but merely pointing out that other reasons beside the one given must lie back of the desire to return to uniform study. Perhaps one should look to the inclusion of extra-biblical materials or the difficulty of teaching the newer courses as the underlying cause of dissatisfaction. Furthermore, the insistence upon Bible-centered teaching and complaints that children no longer know the Bible as in former days reveal the sad truth that parents and teachers are more concerned that their children acquire biblical information than that they develop desirable ideals, attitudes, and habits. For it seems reasonably clear that, although the newer types of lessons are less knowledge-centered than their forerunners, they nevertheless make more vital contacts with life and come nearer the problems and interests of the pupils and of present-day living.

Current theory in progressive religious education questions the older principle of selecting material from the Bible and the traditional treatment. It does not, as is sometimes thought, advocate the abandonment of the Bible, but would substitute a new approach in harmony with modern educational theory and religious philosophy. It considers much of the Bible irrelevant to modern needs, and therefore criticizes the indiscriminate study of it. It would not employ passages unless vital to the needs, capacities, and interests of the learner. It calls into question the older chronological and material-centered organization. It goes as far as to say that instead of being helpful much of the biblical material has had a baneful influence on childhood and youth, often instilling concepts to be unlearned later as knowledge widened in high school and college, and leading in all too many instances to estrangement from religion itself.

Causes of the Change

This changed viewpoint is the result of three general causes:

[3] See article by L. A. Weigle, "The Biblical Argument for Graded Lessons," in *The Church School,* November, 1922. (Publication discontinued.)

(1) The historical study and interpretation of the Bible; (2) the failure of the older methodology from the standpoint of Christian character and social living; and (3) the discovery of the nature of the learning process. In other words, it is a response to the demands of modern religion, of creative personal and social living, and of scientific education.

1. In the first place, the altered position of the Bible in religious education reflects and is one aspect of modern historical investigation. This method of study by digging into the history and contents of the records with the tools of textual and internal criticism has done much toward revealing the conditions under which the Bible was written, particularly the origin, purpose, and message of the separate books. Meticulous care has been taken to discover what its authors intended these separate documents to mean for their own day to the people addressed. Although the investigation is not yet at an end, several important results have been achieved. It has brought to view a gradual development and unfolding of moral and religious ideals, attitudes, and practices among the Hebrew people covering more than a thousand years and flowering in the exalted spiritual insight of Jesus and the faith of his early followers. It has emphasized with scientific methods the truth recognized by occasional scholars throughout Christian history that its parts are not of equal value as history or devotional literature. It finds in it legends, folktales, myths, contradictions, and duplications, along with history, and socially and religiously valuable prophecies and precepts. It gives a natural explanation to most of the miracle stories. It has done much to shift the authority of the Bible from a supernatural basis to one of inherent worth. In all this it has endeavored as far as possible to test its religious significance by the standards of Jesus. Biblical research has no doubt had the effect of lessening the authority of the Bible and weakening its influence on the minds and lives of men. The generally skeptical and questioning nature of the times, "the acids of modernity," in Walter Lippmann's phrase, have not dealt kindly with it. It is not read as formerly, despite the yearly statistics showing it a best-seller. In recent years even sales have waned. From such

circumstances it is not surprising that an altered interpretation of the Bible has been forced upon religious education and that much of it has been eliminated from study courses.

2. A second cause of the changed viewpoint is found in the dissatisfaction with the results of the older religious education in character building and social living. Considerable blame has been attached to the information imparted from biblical pages, as well as to conventional ways of imparting it. There seemed to be only slight correlation—not as much as was claimed or could have been expected—between the study of the Bible and the achievement of personality. On the one hand, it cannot be denied that Christian character is found in the finest form without any great store of biblical information. Nor can it be questioned, on the other hand, that character of an unchristian sort is often accompanied by wide familiarity with the contents of the Bible. Certain tests recently applied to children for the discovery of such a character trait as honesty have revealed the startling fact that Sunday school children are necessarily no more reliable than other children and that there is no dependable connection between regularity of attendance in Sunday school and the practice of such a virtue.[4] Either the choice of passages from the Bible, since it formed the essence of Sunday school instruction, or the manner of its interpretation, or both, are to blame for such a deplorable condition. Have not Christian people too complacently accepted and drawn unwarranted conclusions from periodic reports from certain courts that among children brought to justice for breaking the law the number of those belonging to Sunday schools was insignificant? We should at least consider the possibility that law-abidingness may be due to the operation of other selective factors, home influence, companions, and the like, and that connection with Sunday schools may be only one of a cluster of forces. The church has felt the pressure of the same influences that have been responsible, in recent years, for the emphasis upon character outcomes in public education. And

[4] Hartshorne, H., and May, M. A., *Studies in Deceit*, pp. 356-362. Findings of Character Education Inquiry. (New York: The Macmillan Company, 1928.)

in the self-searching that has resulted the place of the Bible has not escaped questioning and fresh appraisal.

3. Perhaps the cause most responsible for change in the educational use of the Bible comes from the contribution of current educational philosophy and psychology toward the understanding of the nature and processes of learning, inasmuch as religious education profits from advances in principles and methods of general education. As the purpose of religious education is coming to be determined in terms of the experience of the learner controlled and directed by the objectives of personality operating in social relations the religious curriculum is concerning itself more and more with the present. The Bible is seen in a new light, not, as formerly, so much knowledge to be assimilated, but, together with other materials issuing from the experience of the past, as an aid, a tool for the interpretation and guidance of the experiences of the learner. The most important aspect of learning is not, according to this modern view, a given quantity of information but a technique whereby the learner may meet effectively ever new situations. Information is one factor, but fully as important are others, such as meaningful activities and associations with the more mature.

Principles for the Modern Selection and Treatment of Biblical Materials

A new set of principles for the selection and treatment of biblical materials has emerged from the historic view of the Bible, and from the conception of education in terms of the continuous reconstruction of personality and the control of experience for effective living. Lists of criteria to be applied to the Bible are common, but they were prepared to serve the older subject matter curriculum. Perhaps the values in the most significant of these may be blended and discussed as the religious criteria and the educational. (1) The religious criteria is that the use of biblical material should be in harmony with the most advanced religious standards available. Thoughtful educators who are questioning the place of the Bible in the training of children do so on the ground of the erroneous moral and religious concepts and patterns that are taught. In reality

their objections are not directed primarily against teaching the Bible as against the way it has been taught. Many portions of it are on a low ethical and spiritual level, and to teach the bad is to run the risk of inculcating immorality, particularly in the young. It may be justifiable to include negative examples from the life of a people progressing to higher levels of insight for the instruction of the more mature who possess at least the beginnings of a sense of the processes of history. But for the immature, there is not time enough to insist upon anything save that which will contribute toward development in Christian character and living. Not only is the moral and religious discrimination with which Jesus employed the Old Testament our example, but the highest criterion for the evaluation of any part of the Bible, the New Testament as well as the Old, is the degree to which it contributes to the building of personalities like his. (2) The educational criterion is that the choice and treatment of subject-matter must be appropriate to the comprehension, interests, and needs of the age-group for which it is intended. Vast stretches of the Bible have no contribution, other than historical, to make to modern life. Since the Bible reflects adult situations and was prepared for adults, for the most part, most of it is lacking in significance for children. But much of it is likewise remote from the interests of adults. Many of the social problems we face to-day have elements in common with the age that produced the Bible, but our industrial and democratic civilization has created intricate and perplexing problems that were not within the perspective of the biblical writers and could not possibly have been touched by them. It is for this reason that one is bewildered who tries to make vital and meaningful the situations of this ancient culture. It is, in part, because of this bewilderment that the use of the Old Testament is steadily diminishing in the modern religious curriculum, according to a study completed in 1927. This investigation shows not only that there is an almost complete absence from the newer courses of primitive conceptions of Jehovah, but a general disuse of the miraculous and unethical incidents connected with such stories as Cain and Abel, Abraham offering Isaac, David's wars, and the like.

The graded lessons of six major modern series studied employ only nine distinct miracle stories from the Old Testament. Furthermore, courses dealing specifically with the Old Testament are giving place to the New Testament and materials found outside of the Bible altogether.[5] Only such material as is related to our modern world or can be made so has rightful place in the religious curriculum.

The recognition that there are other sources of religious inspiration and guidance outside the pages of Scripture has had a profound influence upon the curriculum and upon the use of the Bible. The interpretation of the curriculum as experience under leadership, the demands of modern society upon our religion, the remoteness from life of much of the religion taught in the past have all operated to admit to the religious curriculum the consideration of contemporary society, of Christian history since New Testament times, of the devotional literature of other cultures, of music, art, and nature, of the biographies of great heroes, the prophets, pioneers, missionaries, social reformers, and scientists who have enriched human life and advanced the rule of righteousness. These are in every way worthy to stand in our teaching beside inspiration gleaned from biblical days.

Another cause that has led to a recognition of the worth of sources other than the Bible is the modern interpretation of revelation. The present age is willing as never before to admit that inspiration did not cease with the closing of the biblical canon, but that God has continued to speak to the world. We are thinking in these days of the Word that is now being spoken and the Testament that is now being written. And there is greater willingness to be influenced by them. Nothing but a narrow interpretation of history can support the view that there is only one book inspired and inspiring. Any insight or achievement that enhances human welfare may be divine revelation. At any rate, we are turning to religious ends any experience that holds out prospects for the development of

[5] See Smith, R. S., *The Use of the Old Testament in Current Curricula,* especially Chapter IX (New York: The Century Company, 1929).

personality and the building of the new world, regardless of source or form. A part of the insistent task of religious education to-day is to recognize and employ more effectively these other avenues of inspiration and instruction.

THE MODERN TREATMENT OF BIBLICAL MATERIALS

General Characteristics

There is no agreement as to the technique whereby biblical information shall be made available to the student in the religious school. Traditional procedures continue to control many church schools, but progressive methods are making headway. There are two theories, or two aspects of the same theory, from which religious education may choose, both definite attempts to break from material-centered teaching in favor of the experience-centered approach. Both recognize the richness of biblical source material and would draw from it. The less progressive of the two theories would continue to use formal texts with selections from the Bible together with other materials. Its contrast with the older methods is clear. Instead of beginning with Samuel, or Amos, Zaccheus, Paul, or any other biblical character or incident, minutely explaining the text and then drawing applications for the lives of the pupils, it begins with the problems of the group and searches all available sources for possible data toward satisfactory solutions. The printed material supplies references to biblical situations together with more detailed accounts that might furnish guidance, and the student uses the Bible in reverse order to traditional methods.

While recognizing the advantages, almost revolutionary in character, of this technique over its predecessors some of the more advanced educators find fault with it on several grounds. Chief among these is that only superficially does it break from the Bible-subject-matter approach. For, however honest the desire to meet the needs of the pupils and start from these, in reality it is the adult's conceptions of pupil needs and the adult's decision of the particular data from the Bible that will be most applicable. Adults' choice of specific needs and of no less specific aid is in itself an interpretation of the Bible, a

loading of the dice one way or the other. It does not provide, so it is claimed, for adequate pupil control. It must be said on the other side, however, that it is possible to consider too lightly the importance of such controlled guidance as will insure a more steady advancement toward social objectives.

The second teaching method, more progressive than the one just considered, seems to point directly away from a curriculum in the sense of an organized body of material. It looks rather to a methodology composed of the experiences of the learner under the directing influence of the educative environment. This view assumes that the individual or group will go directly to the source that promises greatest help for the particular need. The Bible will be classed with many other resources and will be consulted only if it is likely to be of most worth. Instead of introducing biblical facts, or any other formal material arranged by appointed curricular committees, it substitutes the learner's search for relevant material as life demands it. The learner, it is thought, will gain all the biblical information necessary through these quests. The object is to help him develop self-direction and self-control and the ability to think and to search for himself. It considers the gain of such ability of far more worth than the acquisition of biblical information. Throughout such explorations learning will take place naturally and with utmost meaning.

Advocates of this informal use of biblical materials do not face adequately enough the problem presented by the pupil's lack of sufficient acquaintance with the sources and a technique of investigating them to be able to find at the needed time those experiences they record that might prove significant and valuable. The argument that adults use only those parts that promise greatest help for specific problems, leaving the rest untouched, loses its force in this connection, since adults have been supplied in the older teaching with just that familiarity with the Scripture that enables this discrimination, at least to a limited degree. Nor does it suffice to say that skill in handling the Bible will be developed and acquired in the process of exploration. Such skill will be acquired, but it may not aid the given situation. Even with this advanced technique there must

be provided a minimum familiarity with the Bible, and there must be expert leadership. It is significant that the best teaching through this method provides teacher-planning in advance of sessions and finds it desirable to introduce from time to time references from the Bible as well as the consideration of significant subjects bearing on the major problems of life. Such a book as *Exploring Religion with Eight-Year-Olds,* by Sweet and Fahs, describes one of the most interesting and rewarding adventures in the newer life-experience curriculum where leadership and guidance were expert and constant. The religious curriculum of the near future will probably consist of some combination of these two plans just discussed. The exact form it will take is as yet uncertain; but it is in process.[6]

Whether instruction in religion is given through prepared texts or through the more informal but teacher-directed search of the pupil, it is generally recognized that the Bible has a contribution to make to everyday life situations. Its values lie in its revelation of what procedures men used in facing situations having elements in common with our own. To its pages we turn to discover how problems like ours were met in the past, how men avoided failure and mistakes. We turn to it to gain something of the spirit of Jesus and an understanding of his principles of life. We turn to it to experience a vital connection with the historic roots of our religion. This is not to say, however, that it is a book of ready-made solutions. Professor Coe points out in a quotable passage: that "teaching by 'life situations' commonly assumes that the teacher finds in some material, most often the Bible, a solution for the pupil's problem, and then gets the pupil to experiment with this solution. The assumption is that if the pupil makes this experiment he certainly will find his problem solved. But the Bible is not a book of solutions; it is a transcript from life, with its mixture of conventionality and aspiration, fact and opinion, the permanent and temporary. Neither recipes, nor rules, nor scientific information can be derived directly from it. Even

[6] A statement of the probable nature of the new curriculum will be found in Chapter VIII.

the Golden Rule is not a rule at all, for it does not tell us what a wise man would desire that others should do unto him. . . . There is positive danger that the 'life-situation' approach, as teachers will attempt to practice it, will first conceive the pupil's problems in inadequate terms, and then descend toward biblical cant as a solution for them." [7] The data furnished by the Bible needs sifting, weighing, adaptation, as does material from any other source, and failure to recognize this will make of it a book of magic or a book of rules. The problem this fact presents leads us to a consideration of more specific methods.

Specific Methods

If the Bible is to be of highest usefulness in religious education, certain definite procedures are becoming increasingly essential.

1. It is essential that the child be led to appreciate the significance and purpose of the place of this ancient literature in his training, and to draw as early as possible the distinction between a knowledge about the Bible or of its contents and its influence on conduct and creative living. A recent study reveals misunderstandings at just this point. Over twelve hundred pupils in twenty-three English elementary church day schools were asked, among other questions, "Why are you taught Scripture?" and "Of what use is it?" Their replies indicated incongruous and fantastic conceptions and in general the idea that such study is to furnish information with a view to answering questions about the Bible. Only a negligible number thought of it as having any bearing upon character and conduct.[8] There is no reason for believing that such misapprehension is not typical in this country as elsewhere, but it is not necessary that it remain so.[9]

2. We have already shown that the curriculum should choose from the pages of the Bible in the light of the best results of

[7] Coe, George A., *What Is Christian Education?* p. 195 (New York: Charles Scribner's Sons, 1929). Used by permission.

[8] Cook, W. H., *Religious Psychology of the Child*, Chaps. I and II.

[9] Page 193 in Chapter VIII enlarges upon this concept of the misuse of the Bible.

modern scholarship in such a way that the historic development of ethical and spiritual concepts is made clear. It is also necessary that religious education should train pupils themselves to evaluate various portions of it from the standpoint of its historical setting. A changing civilization and the gradual disappearance of authoritarian teaching calls more and more for the ability to face one's own problems and to take a larger part in one's own development. A passage from a much-discussed article on "Thinking in Childhood and Youth," by William H. Kilpatrick, shows the need for this training. "With the general spirit of inquiry abroad in the world it seems the height of unwisdom to attempt to found the morals of our children on a basis that will not stand the test of inquiry whether this be the authority of God or of the Bible. . . . First of all we should deal fairly with our children as to the authority of the Bible. Some seem to think they may with impunity teach outworn theories to the young in the hope that they will safely outgrow them. To do so is to risk the confidence of our children in us and in our essential rectitude. We cannot afford such risk. The inherent psychology of the Bible is extraordinarily true, but much of its history and most of its science is not true. We must be truthful to our children." [10] And as important as being truthful to them is training them in the search and use of truth for themselves. Only as children are trained in the processes of investigation may we send them unchaperoned to the Bible or employ portions from its earlier and decidedly sub-Christian levels. How else can they understand, not to say be prevented from harm by, the glory attached to war in the Old Testament? An evaluation of the Old Testament for the purpose of determining its place in the formation of attitudes of peace toward other nations reveals God as associated with war in almost every document.[11] Religious education must do more than stress such material as teaches peace and good will. It must train in the ability to evaluate the chronicles themselves if attitudes of peace are to be developed. For younger chil-

[10] In *Religious Education,* February, 1928.

[11] Benedict, M. J., *The God of the Old Testament in Relation to War* (New York: Teachers College, Columbia University, 1927).

dren, not old enough for the scientific method, such stories and incidents as create wrong impressions should find no place in the curriculum. One of the sanest principles in this connection is that if it is necessary to suppress certain facts from a Bible story and to inject more acceptable ones into it in order to create a favorable impression of its characters and to raise its moral quality—a common practice in the past—the story had better be postponed until an age which can comprehend its good and its bad without moral risk.[12] Cases in point are whitewashing Jacob's cheating, David's weaknesses, Solomon's intrigues—where shall one end? One of the best books setting forth what may be done by children in acquainting themselves with the background of Scriptural material is *Project Lessons on the Gospel of Mark,* by Wadhams.

3. It is a truism to say that when employed in courses of study biblical material must be organized and graded in the light of the developing powers of the learner. There is more necessity for this adaptation than with many bodies of source-material, because the Bible was developed without regard to unity or the demands of systematic study. It is also necessary because of the very intricacy and complexity of its structure. It lacks the characteristics of a textbook. Furthermore, it abounds in technical terms, archaic expressions, and assumptions and symbolism vital to its first readers but foreign to this age. We are not to expect it to contribute to religious experience without being recast into forms that lend themselves to reëxperiencing. Again, current graded materials suffer from too much repetition of the same stories and incidents and too little progression from grade to grade. It is not uncommon to hear church school children complain that they are sick of Moses and Abraham as their lessons begin with these characters year after year.

4. Opinion is divided concerning the place of systematic study of the Bible in the religious curriculum. At present progressive leaders are inclined to believe that when presented in logical organization it does not offer the most vital approach.

[12] Smith, R. S., *op. cit.,* pp. 305-308.

In any case it is clear that such courses must be reserved for the more mature ages, although even with them as with the younger children there is no reason why the starting point may not be living modern issues. One recalls an adult men's class in a large Protestant church studying the book of Revelation for more than a year. Since they were nearly all workingmen one can visualize the profit they might have received from a study of industrial conditions, internationalism, home-building, and kindred subjects.[13] We will probably continue to have courses in the Bible as literature, in Hebrew history, in the life of Jesus, and in early Christian history for the purposes of cultural enrichment and a more comprehensive acquaintance with the roots of our religion. An increasing emphasis in our day will be placed on the social prophets and the message of Jesus.

5. In mentioning memory work there is a danger of reviving a dead issue and of stating platitudes. But tedious and meaningless drill still goes on in our religious teaching, and a few remarks may not be out of place. Unless memorization contributes to religious development there is little justification for it. For little children to memorize Bible verses before they can say the right words will be not only a meaningless practice for them at the time but will also rob such passages of much future value. Everything memorized must become a part of the child's experience at the time. Wider appreciations may come later but only on the foundation of meanings grasped earlier. We have attached a sort of magic and made a fetish of certain selections from the Bible such as the Ten Commandments, the Lord's Prayer, and the Twenty-Third Psalm without realizing that they have little significance for the younger child and that the memorization of them is often interpreted by him as an act of religion. It is not to be wondered at that later he substitutes mechanical practices for the reality of religion.

6. The laws that underlie religious education conceived as the reconstruction of personality operate in training for wor-

[13] Cited in Lynd, R. S., and H. M., *Middletown*, p. 386 (New York: Harcourt, Brace & Co., 1929).

ship and in the expression of worship. It is not our purpose to trespass on the subject of the chapter of this book on worship, but merely to point briefly to the relation of the Bible to this phase of religious education. The use of the Bible as the source of devotional literature must be in conformity to the same principles that control its use in other phases of religious education. There is the same demand that Scripture selections shall exclude ethically inferior or outworn beliefs or else their relative place be made clear to the worshiping group. There must be a wider recognition of the vital contribution to worship of materials from the vast stores of modern literature and life. Above all, the Bible must be used in worship in such a way that it inspires and strengthens for creative living in the present, instead of producing a feeling of contentment with the mere reliving of ancient experiences.

CONCLUSION

Sunday school history reveals progressive advance in the use of the Bible for the development of Christian character. This chapter has presented some of the deficiencies of earlier practice and leading current trends. Much must be done before the Bible will be of greatest usefulness in the church school of to-day and to-morrow. But the religious educator's task is not so much to transmit the inspiration of yesterday as to discover ways whereby children and youth together with adults may themselves be inspired and catch the present revealing word of God that will make plain their duty in the world in which they live as did the seers of another age for their time and place.

SUGGESTIONS FOR FURTHER STUDY

1. List as many current ideas of the Bible that limit its proper use in the program of religious education as possible. How would you answer them?
2. Compare the International Improved Uniform and the Closely Graded Lessons for the high school as to adaptation to needs and life-interests of the group, and as to ethical and theological positions.
3. Outline an argument to show a church school teacher the validity of materials outside of the Bible for religious instruction.
4. Study the hymns most commonly used in primary and junior worship from the standpoint of religious and ethical presuppositions and their significance for these ages. To what extent are they biblical?

5. Explain fully what is meant by the statement that the Bible was written with little thought of the needs of children. How is this known? What does it involve for the curriculum-maker and teacher?

6. Examine the stories in current graded material or textbook for primary children. To what extent are they within the comprehension of this group? Are they reconstructed in order to make them more ethically presentable?

7. To what extent are drill and memory work justifiable in religious education?

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CHAPTER X

MUSIC, DRAMA, AND ART IN RELIGIOUS EDUCATION

EDITH L. THOMAS[1]

INTERPRETING THE MEANING OF THE TITLE

THERE has been a strong feeling of late that Protestantism has seriously overlooked in its zeal for truth and goodness the quality of beauty in both its religious teaching and practice. The fact that beauty is equally essential and that religion itself is an art has more recently been frequently called to our attention. The minister makes a positive or negative use of various arts as he conducts any service of worship—the arts of literature and oratory among others. Public worship and other assemblies of the church are dependent in large measure upon the use of music and in smaller measure, though now increasing, upon the allied pictorial and dramatic arts. However mediocre its rendering may be, the music sung or played by practically all leaders and congregations is relied upon as an indispensable element in the corporate activities of the church community. The influence exerted by such use as the minister makes of these three arts is one of the main factors in our consideration of present-day religious education.

Because of the position which the institution of the church occupies in the community it becomes an active or passive factor in determining the general level of culture possessed by the people who live about it. The obligation thus entailed many churches are endeavoring to fulfill by erecting worthy architecture, installing carillons in the towers, and

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developing the musical resources of the people through choir and other musical groups.

The doors of some churches are ever open in invitation to enter, to pray, and to meditate where one is inspired by the storied windows as well as by the quiet of the sanctuary. Stated organ recitals and choral programs, lectures on religious art, and presentations of serious drama are common efforts in the general direction of promoting true culture.

Subject or Phase of Curriculum

Courses are being developed by which studies in the history and use of hymns, the life of Christ in art, and various phases of religious drama are being taught in church schools and other organizations under church supervision. The very important phase of expression through dramatization of biblical and other literature is becoming more and more one of the effective methods of religious education.

Factor in Teacher Training

Summer and community training schools are beginning to give some emphasis to the instruction of teachers in the knowledge and technique of applying the arts to education. Usually these are introduced as sections of other courses, such as music as a part of a course in worship, or pictures and dramatic expression as materials and means in elementary or adolescent methods. Occasionally a course is offered in one or more of these arts as being a necessary part of the equipment of a teacher of religion.

As a Profession

One type of professional service, the need of which has not been recognized by the church to any great extent, has been the organist and choir master whose functions have often been united. Unfortunately, the salary for service performed in this capacity has been so slight, except in unusual cases, that the man or woman accepting such a position has had to devote a large part of his time to outside teaching or other remunerative employment. The sexton's wages, more often than not, exceed the amount offered the church musician.

Within the last few years those who have felt keenly the pitiful lack of education through art have been attempting to offer specific courses to prepare professional directors of fine arts in religion. At the same time, in conferences, lectures, demonstrations, literature, and personal contacts, there has been a continued endeavor to enlighten the church with regard to its responsibility to undertake to foster such æsthetic experience under the guidance of professional leadership.

To date either the director of religious education with a major or minor in fine arts courses or the director of music with some theoretical and practical instruction in the use of pictorial art and drama has been the kind of professional worker who has been supplied with a church position.

MUSIC

New Awareness of Educative Values in the Church School

A benefit which the movement of religious education has conferred upon this generation is its pertinent raising of the question, Is this or that part of the program educative? Has it a claim to the attention of the people in the church *school?* Demonstrable results in re-creating of character is the chief criterion of the worth of any art or other element in the curriculum. This query has prompted criticism of every part of the church school program.

Investigation of music's inherent values, particularly as illustrated in true church song, has been rewarded by a new awareness of the striking effects in education they may achieve if given full sway. Some of these include: (1) Cultivation of the imagination—the most sensitive and creative part of us; (2) quickening of our sympathy and the understanding of experiences different from our own; (3) elevation of life through familiar association with the finest combinations of poetical and musical thoughts; (4) calling forth the best within us in expression of our common aspirations.

We have also become freshly conscious, as we have tested the power of musical exercise, how accessible and universal is song. Rarely is any individual without some ability to make music. Singing together, which is our spiritual heritage, we have found an amazingly transforming occupation.

This new awareness of the importance of hearing and making music as a means of education in religion is one of the chief reasons for the demands discussed in the succeeding topics under this heading.

Demand for Adequately Trained Musical Leadership

The establishment of the supervisor of music in the public schools, after nearly a century of struggle, has brought music into the curriculum on a par with other subjects. The supervisor and special teacher of music must go through a period of study and practice as exacting as that which is required of the regular grade or high school teacher. This relatively modern change in the status of music education in the state school has made the condition prevailing in the church school appear to such disadvantage that thoughtful administrators in the latter situation are now seeing the demand for adequately trained musical leadership in church employ. Without it they see that the educative values suggested in the former paragraph are impossible of attainment.

Such musical leadership will probably consist of an organist and choir master (the two places may be filled by one person) who shall be not only in charge of the music for the church services but shall also be the director of all the church school music.

This second responsibility carries with it the supervision of the music in all the departments of the church school. It involves the selection and direction of personnel, such as pianists, leaders of song, and programs to be followed for regular services and special festival events.

It may take some time, as it has taken in the public school, for this plan of organization and operation to be consummated. However, not until all the musical resources of church and school are united and effectively directed by capable and educated leaders can the church hope to gain commensurate return from its musical investment.

In a vast number of churches latent possibilities are to be found in young people which the church could well afford to cultivate for its own advantage. What justification can the institution offer to the individual whose gift of music it has

failed to cultivate? Some seers are prophesying that in this phase of the church's life there is the greatest promise of its future vitality.

Where shall the church turn for the training of its musical leadership?

Academic and Other Courses Offered

Westminster Choir School, Ithaca, N. Y., Associated with Ithaca Conservatory and Affiliated Schools

Here is a place where one desiring to become a director of a choir or minister of music may take a four-year course which eventuates in the degree of Bachelor of Music. A six weeks' summer term affords opportunity for the study of choral music and vocal technique for those who are professionally engaged during the regular school year.

A layman's judgment is expressed by Paul Hutchinson, Editor of the *Christian Century,* with regard to this experimental venture, under the caption, "Seeking Honesty in Church Singing." He says, in brief, that it is a great school preparing about one hundred twenty young men and women who have determined to devote their lives to the ministry of music with as much of a sense of Christian mission as animates any pastor or director of religious education.[2]

From this same article comes the word of a wise and famous musician, Walter Damrosch, who is referred to in the following: "On his return to New York, after his recent trip covering the country, he stated that the most important musical development in America to-day is this Westminster Choir School." [2]

St. Dunstan's College of Sacred Music, Providence, R. I.

One of the newest and most extensive courses offered by an academic institution is to be found in St. Dunstan's College of Sacred Music, Providence, R. I. A five-year course leading to the degrees of Bachelor of Arts and Bachelor of Music conferred jointly is projected. Graduate courses toward Master of Sacred Music are also given. Affiliations with Brown University and Pembroke College make available the com-

[2] Westminster Choir School Catalogue, 1930-1931, page 22.

bined resources of all of these institutions to students registered in any one of them.

The practice of church music in choir singing, directing, and organ playing is a laboratory feature connected with classroom work and is subject to faculty criticism.

"The college has certain programs of action which are aside from its specific functions as a college. These include service to any parish in the country for consultation about such problems as may confront it, recommendation of choir masters and organists, reviews of suitable music, the arrangement and publication of church music and literature dealing with the subject.

"Behind all the activities of the college there is a definitely religious vocation, the desire to make our services more beautiful and worthy of their aim, the praise of God. Certain it is that no church musician is worthy of the name who is not animated by the same depth of religious conviction, faith, and prayer that moves the clergy of the church. If the college cannot succeed in deepening the personal convictions of its students, it will not have furthered the cause of church music. The college, therefore, places as its aim, above all else, the ideals of a 'priesthood' of music." [3]

The music instruction is concerned with the following subjects—theory, improvisation, composition, orchestration, plain song, accompaniment, organ, history, hymnody, choral music.

Union Theological Seminary, School of Sacred Music, New York, N. Y.

Union Theological Seminary has instituted a School of Sacred Music as one of its departments in order to fill the steadily growing order from the churches for musicians who are thoroughly equipped for the ministry of music. With a view to extending this training throughout the country the school aims also to prepare students for the teaching of sacred music in schools and universities.

Some of the evidences of the thoroughness of the preparation of organists, choir masters, and other leaders are indicated thus: (1) They should be familiar with the great stores of the religious music of all the ages, realizing their

[3] St. Dunstan's College of Sacred Music Catalogue, 1930-1931, page vi.

spiritual significance and knowing how to interpret them; (2) they should know biblical literature, church history, and the history of liturgies; (3) they should have a deeper knowledge of and feeling for the significance of Christ that they may truly dedicate themselves to his work in the service of the church.[4]

This is a graduate school requiring two years of residence in order to receive the degree of Master of Sacred Music.

Northwestern University, Evanston, Ill.

A department of church and choral music schedules the following courses in its latest catalogue: History of Church Music; Choral Form and Analysis; Vocal Composition; Choral Music; Choral Vocal Training.

Garrett Biblical Institute, allied with Northwestern University, offers to its students of theology these opportunities for acquaintanceship with music: The Pastor and the Musical Program of the Local Church; Course in the Fundamentals of Music; Garrett Choir.

Chicago Theological Seminary, Chicago, Ill.

The eight "courses in music and worship are designed to develop musical taste through understanding of the functions of religious music and through appreciation of its best traditions." [5]

Boston University School of Religious Education and Social Service, Boston, Mass.

Within this school, which is committed to the training of professional workers in religious education, there has been developed through a period of several years a grouping of courses which have functioned as the Department of Fine Arts in Religion. Those who have graduated from this department with Bachelors' and Masters' Degrees have majored in Religious Music, Drama, and Art. Some of these have taken positions as ministers of music. Others have minored in these courses as one phase of preparation for their present professional tasks as directors of field or local church programs.

[4] Union Theological Seminary in the City of New York, Announcement, 1930-1931, page 6.

[5] Chicago Theological Seminary Catalogue, 1930-1931, page 47.

Still others have taken one or more of these courses for pure enjoyment and cultural experience.

Courses are given in Hymnology, History and Appreciation of Music, Choral Art, Conducting, Church School Music Education, Dramatic Technique and Production, History of the Drama, Play Writing, Costuming, Stage Design and Lighting, The Life of Christ in Art, and The Use of Art in Religious Education. These show the curriculum scope of study which has been opened up in three major parts.

Short Courses in Summer and Community Schools

To reach more quickly and intimately the lay worker in the church school, the ten-day summer school program of leadership training has been held in various parts of the country—for example, Durham, N. H., and Northfield, Mass. During the winter a similar type of training school held for a period of ten weeks, one lesson per week, has been a leavening influence in the interest of better church school music.

Creation of Literature, Song, and Hymn Books

Three varieties of literature which give the student guidance in understanding the nature and the possibilities of music education may be glimpsed by the following list of books:

Art and Religion, by Von Ogden Vogt, illuminates the whole subject of the relation of art and religion, showing music's place in the scheme of the arts that serve the cause of religion. This is written primarily for the nonliturgical church that it may recapture some of the beauty it let slip in postreformation days.

Music and Religion, by W. W. Longford, treats in more concentrated fashion the history of the association of music with religion through the various epochs of church life. One senses how essential to the interpretation of religion's deepest meanings is the free, intelligent use of the voice of music after reading this informing volume.

The Hymnody of the Christian Church, by Louis F. Benson, is a fascinating book picturing the most important and typical expressions of the Christian faith in hymn form.

The Hymn as Literature, by Jeremiah B. Reeves, gives a revealing account of the tremendous influence on human society which the hymn type of literature has had. Any study of the contribution of typical hymn tune music should be accompanied by the study of a book of this character.

Famous Hymns with Stories and Pictures, by Elizabeth H. Bonsall, shows what one mother did with her children in a tour of adventure among the great hymns of the ages. One hundred hymns associated with inter-

pretative pictures and stories furnish much material for one who is seeking to learn how to use hymns in a vital manner.

A First Book of Hymns and Worship, by Edith Lovell Thomas.

Song and Play for Children, by Frances Weld Danielson and Grace Wilbur Conant.

The New Hymnal for American Youth, by H. Augustine Smith.

The American Student Hymnal, by H. Augustine Smith.

Antiphons, by Clarence Dickinson.

Each of these books marks a decided departure from that which is commonly known as Sunday school songbooks. The musical education of those for whom the books have been designed has been conceived of in terms of familiarity with the great standard classics of church song adapted to various ages. Another predominant aim has been the creating of new and imaginative modes of expression in poetry and music which give wings to modern religious thought and life. Careful perusal of these books will reward one in making discoveries among old and new treasures of musical art.

Cultivating Appreciation and Skill

Let us take a few peeps at people who are actually engaging in musical education enterprises.

Community House, Winnetka, Ill.

"In connection with our church school we have a period each Sunday morning given to the fourth, fifth, and sixth grades in religious music. A very competent woman has charge of this. She has the pupils become acquainted with the composers and authors. She tries to interpret the meaning and then teaches them how to express the meaning in the song or hymn. Sometimes she will have them listen to a musical production by a fine musician. Sometimes she will use slides which are gotten together illustrating the life of the author. There are about two hundred youngsters in this group. J. W. F. Davies."

Choir in Congregational Church, Newburyport, Mass.

The entire choir of young people is listening to a synopsis of Handel's "Messiah" presented on phonograph records and connected by interesting comment given by the choir director. This is a preparatory experience for a trip to Boston Symphony Hall, where the group is to hear the Handel and Haydn Society in its annual production of the great oratorio. The Congregational church in which they sing has engaged a block of seats for them as a Christmas present. This is only one

item in a delightful program of music education which the director of music includes in her yearly plan.

The First Church in Newton, Newton Centre, Mass.

Each Sunday you may see gathered a crowd of high school boys and girls, approximately one hundred in number, who are taking a course in Christian Hymnody. They are not only learning the facts connected with the writing of the hymns which mark the progress of religion as registered in hymnic poetry, but they are singing the tunes to which these hymns have been set. Several settings are sung and discussed with reference to their appropriateness to the sentiments in the lines. The enlargement which these young folk are gaining is as pleasurable as it is unusual.

St. Olaf College, Northfield, Minn.

This Lutheran college has seized upon the most distinctive thing in its denominational heritage—namely, Lutheran church song—which is based upon the chorale. Training in the school offers a very worthful experience to those who would become acquainted with and skilled in the singing of great examples of Protestant music. The St. Olaf's Choir, under the highly skilled direction of Dr. Melius Christiansen, has made tours of this country and of Europe demonstrating how beautifully and enthusiastically a group of college folk can give themselves to the singing of thrilling church music when once they have the opportunity to master it.

Ministers of Music

Among a growing number of young people who are giving meaning to the term "minister of music" there should be mentioned with honor the names of Oscar Gustafson, for four years at First Methodist Episcopal Church, Gary, Ind., now at Irving Park Methodist Episcopal Church, Chicago, Ill.; Grace Williams, College Avenue Methodist Episcopal Church, West Somerville, Mass.; and Charles I. Davis, Jr., Congregational Church, Wellesley, Mass. Each of these people is doing a distinctive piece of work in administering the program of music and allied arts in such fashion as to lead one to believe that it will not be many years before each church will consider

the necessity of having such a member as part of its full-time staff.

DRAMA

Revival of Ancient Use of Mystery and Miracle Play in the Church

In medieval days biblical stories were not only painted upon the walls and ceiling of houses of worship, as in the Sistine Chapel in Rome, and done in mosaics, as in St. Mark's in Venice, but they were relived in character and event in mystery and miracle plays. Thus did a people who were untaught see and hear the truths of a religion portrayed in an unforgettable way. Rediscovery of the vitality of the dramatic way of teaching religion has led to a revival of this ancient custom.

"If religion is to be significant, it must be built into the fundamental emotional life of men and women. . . . The essential value in the dramatic technique is that ideas are made so concrete, facts become so vivid, that an individual shares the experience of the dramatic presentation and it becomes a real and significant part of his thinking and feeling. . . . In the realm of religion, the problem is not to make people think more about religion, but to have them feel it. . . ." [6]

With the newer emphasis on the culture of the emotions as well as the intellect (which has hitherto been a dominant stress in Protestantism) drama is slowly being restored as an effective means toward this end.

Educational Dramatics in the Church School

One of the most natural and common phases of this development is to be found in the church school where children and young people are given the opportunity to express their own ideas in plays of their own making or in the presentation of biblical and other drama which is congenial to their own interests.

From the most simple, spontaneous, kindergarten acting out of such a tale as the hiding of the baby Moses to an elaborate Easter or Christmas pageant presenting anew the great Christian festival themes by large companies of young people, the

[6] Alexander, Ryllis Clair, and Goslin, Omar Pancoast, *Worship Through Drama*, pp. xvii and xviii (New York: Harper & Bros., 1930). Used by permission of Harper & Bros.

schools are applying more consistently the pedagogical principle of learning by doing.

A distinctive contribution, reporting such an educational adventure and the working out of a technique for the help of teachers, is that of Elizabeth Miller. Her books, *Dramatization of Bible Stories* and *Dramatization in the Church School,* are excellent examples of this educative method in action.

The purpose is primarily for the participants themselves to acquire the practice of kindness, love, generosity, or other graces, by being the kind, loving, or generous person. The contrasting attitudes of unkindness, hate, and greed are shown to be unsocial and therefore undesirable by the way they are acted. The calling forth of a corresponding disapproval on the part of a group is deemed as essential as the winning of approval for the positive characteristics.

The choosing of persons to play the parts needs to be done with understanding of the susceptibilities of the players. Not every individual is capable of playing the negative or villain's part without taking in to himself something of that nature.

The solving of this problem coöperatively has been one of the possibilities in the situation which has often proved one of its most profitable features.

College and Other Courses in Play Writing, Producing, Costuming, Stage Design, and Lighting

Since there are as yet comparatively few opportunities for full-time professional dramatic directors in church and community, the courses in specifically religious drama are still quite limited in number. Such opportunities as there are may be had in theological seminaries and universities featuring professional courses in religious education. Chicago Theological Seminary is a leader in this field. It gives a major, running four hours a week for a term of twelve weeks in each of four courses. These courses consist of Religious Drama, Religious Drama Writing, Drama Practicum, and the Religious Values of Literature. The institution proceeds on the principle enunciated by Gerald Birney Smith: "It is the duty of the theological seminary not only to prepare ministers for churches as they

exist but to furnish ideals which shall make for better churches. . . . A new tendency in church idealism is making itself felt with astonishing rapidity. . . . We are on the threshold of a strong desire to improve the æsthetic quality of Protestantism." [7]

Dr. Fred Eastman, who is the professor of religious literature and drama, is the inspiring genius of this new movement. He explains the philosophy underlying the selection of drama as part of the subject matter essential to the equipment of every Protestant minister.[8] "The Chicago Theological Seminary chose to begin its venture in this field by the installation of courses in drama, because drama combines the largest number of religious values in the smallest compass. The very essence of drama is emotion, and the function of drama is to hold up the mirror to the emotional conflicts of the soul. A minister who learns how to see the drama in human life and how to reflect it in his sermon has acquired that something which makes the difference between a good man and a man of spiritual power.

"It is not a matter of fad or chance, but a course of action deep rooted, in historical precedence, that in a day when the emotional and creative life of people demands salvation and development we enlist the art of drama as a savior of religion."

Garrett Biblical Institute courses in the department of religious literature and drama are designed to furnish a threefold purpose.[9] In the first place, the cultural value of literature will be stressed in the hope that more students will avail themselves of this background material. Besides this, the real ethical value in poetry, prose, and dramatic literature will be sought and studied. Thirdly, the practical application of literature to sermon material and the use of drama in the church will be demonstrated and applied. Five courses adapted to this threefold purpose are outlined in the catalogue.

Boston University School of Religious Education and Social Service is an example of the way some universities are facing the situation. For a period of twelve years there has

[7] *The Chicago Theological Seminary Register,* "A New Task for a Theological Seminary, p. 16.
[8] Eastman, Fred, *The Why and How of Religious Drama,* pp. 5, 6.
[9] Garrett Biblical Institute Catalogue, 1930-1931, pp. 46 f.

been featured here a Department of Fine Arts in Religion. One group of courses deals with the history, technique, and production of religious drama. Play writing, costuming, and stage lighting are also associated courses. These have interested a very large number of students who have been of two classes—those who majored in music, art, and drama to go into professional service, as directors, and those taking one or more courses for general culture or for volunteer leadership in church programs.

In connection with these courses two practical demonstrations have been presented in the fall and spring of each year. The purpose of these has been to develop creative skill in writing and experience in presenting plays. A wide range of ministers, directors, local church workers, and students have attended these occasions, and many of them have produced the same plays in their own churches.

The Federal Council of Churches of Christ in America has sponsored some excellent short summer courses in play composition and production—a notable example being the one which has been held in Auburn Theological Seminary, Auburn, N. Y.

Where interest has warranted the inclusion of similar courses in the standard training leadership community schools, such has been responded to with evident delight and improvement of standards in church dramatic performances. Malden and Lynn, Mass., are two instances of such schools.

Finer Resources in Textbooks and Plays

To meet the more critical and discriminating taste regarding dramatic technique there is a growing body of literature which will reward the seeker. The Protestant Episcopal Church published a *Primer of Religious Drama* a few years ago which has been a standard text for the better type of short courses.

Esther Willard Bates' *The Art of Producing Pageants* has been a valuable contribution to college textbooks on this subject.

Martha Candler, in her *Drama in Religious Service,* and Grace Sloan Overton, in *Drama in Education,* have shown how really fine the class of work church groups may do when they follow the best counsel which is now available.

Fred Eastman, in his class and laboratory work, has brought out a good many students' plays which have been written and produced under his efficient tutelage. The ideal which informed this work, in his own words, "a deliberate attempt to develop strength, beauty, and power in the imaginative and creative life of the players and the audience." [10]

In Walter Baker, Boston publisher, Esther Willard Bates has found sympathetic coöperation in printing and distributing original plays. Many of the plays written by her students and produced by the drama classes have come to publication through him and have been given far and wide in this and other countries.

Individuals, Churches, and Other Groups Working Creatively

In the King's Chapel Church School in Boston, Mrs. Isabel Kimball Whiting has, as a result of the children's study of biblical and other great religious figures, brought to a climax in dramatic services of worship some of the group's spiritual experiences. Her chief objective has been that in each service the children shall reëxperience in an enhanced way the values that they have sensed. She also makes possible in this reëxperiencing their sharing with a larger group, not as an audience, but as participators, what they have absorbed. These dramatic interpretations are contained in a book called *Dramatic Services of Worship*. The book challenges other schools to equally interesting experiments. In similar spirit Dr. William N. Guthrie has, in *Mystical Offices of Worship*, embarked upon a larger voyage of exploration with his church in the Bowery in New York City.

Last year in Riverside Church, New York City, Ryllis Clair Alexander and Omar Pancoast Goslin conducted every Sunday evening a dramatic service of worship. They have published in *Worship Through Drama* twelve of these services. Dr. Harry Emerson Fosdick, the minister of the church, writes in the preface of this book: "There is a long way to go before we have worthily worked out the latent possibilities of drama in modern religious life, but it is a road worth traveling. We

[10] Eastman, Fred, *op. cit.*, p. 10.

cannot leave to the monopoly of secularism this agency of beauty so able to serve the spiritual life as is drama." [11]

The authors of this book have this year founded a unique little theater of the religious drama. Let them describe it for us: "For the first time a national center for the creation and production of religious drama is being established. Here services of worship, using drama as a fine art, will be presented. The best material available in the field of religious drama will be used and tested. It will then be possible to furnish to the average church the best material possible, together with complete directions for simple and effective production. The center will be known as the Guild Chapel. The groups of craftsmen who will participate in the presentation of these services both at the Guild Chapel and in churches throughout the country will be known as Chapel Guilds."

Their invitation is: "Organize a group of young people in your church as a Chapel Guild. To them will be sent a charter and a coat of arms, material for weekly discussion on the theme, "Youth's Adjustment to a Changing World," a manual of dramatic services of worship to be presented once a month, and expert advice on all details of dramatic production." [12]

RELIGIOUS ART

Increasing Interest of Ministers, Directors, and Teachers in Pictures

Desire to know the masterpieces of Christian art is manifesting itself increasingly. That which has been the accepted heritage of the Catholic Church for centuries is obviously the priceless possession of all Christendom. Strangely enough, until recently, this fact has appeared comparatively unknown or overlooked. Such a source of culture is now being drawn upon in Protestant educational circles, as perennial in wealth and beauty.

As this interest deepens there issues a sense of obligation to see that both congregation and school are repossessed with their

[11] Alexander, Ryllis Clair, and Goslin, Omar Pancoast, *op. cit.*, p. x. Used by permission of Harper & Bros.

[12] Announcement, "The Chapel Guilds of America," under the auspices of the Church and Drama League of America, 310 Riverside Drive, New York City.

inheritance, applying the interest there accrued to the art of daily living. Visits to art galleries, reading about the history and interpretation of pictures, assembling prints, and many other ways of gaining information are slowly eliminating the present deplorable state of ignorance in matters artistic.

Opportunities for Study of Subject

Answering to this interest new chances for study of the subject are appearing. Two men, who have been apostles of the gospel of art, are Henry Turner Bailey, until 1930 curator of the Cleveland Art Museum, and his brother, Albert Edward Bailey, former professor of religious art at Boston University School of Religious Education and Social Service. Through their masterful addresses, teaching, and interpretation they have influenced a vast multitude of folk to believe in the beauty and significance of great pictures. Because of their skill in developing methods of study they have inspired and imparted knowledge to a host of teachers as to how to disseminate the enjoyment of religious art. As a professor, Albert Edward Bailey has taught two unique and invaluable courses, "The Life of Christ in Art" and "The Use of Art in Religious Education." Each course has been based upon a book bearing a similar title which has become, respectively, the source book for innumerable students. Professor Bailey has an extensive collection of slides of both classic and modern art which may be bought or rented. An interesting side light on the influence of this one man's work is encouraging to note. In a few years a leading Boston dealer in slides, who handled previously Professor Bailey's slide business, saw a complete change in taste take place among his public. The representations of the works of great artists became the universal order in place of the cheap, pictorial type of slides, formerly so popular.

That theological seminaries are preparing the embryo minister to learn the secrets of art is seen by the courses at three of the most prominent schools. Two courses in the history of sacred art at Union Theological Seminary, a course on interrelations of art and religion at Garrett Biblical Seminary, and two courses in Chicago Theological Seminary, religion and

the arts, and the use of art in church work, will show the trend.

Higher Class of Illustrations in Newer Curricula

The picture roll accompanied by the smaller reproductions for pupil consumption of the earlier Sunday school was the standard equipment in pictorial art. This sort of inaccurate and inartistic portrayal of Bible scene and character was practically the only use of pictures in teaching. Slowly a better grade of picture, such as the more realistic interpretations of modern artists on the order of Tissot, Hole, and Copping, have been substituted. Also clear and inexpensive prints of the reproductions of master painters have been introduced as a more truthful and suggestive way of gaining insight into religious fundamentals. Practically all the denominational houses publishing recent curricula are eager to secure these higher forms of art interpretations. They are investing much more money in this phase of lesson material. In some cases they have sent their representatives to Europe to search out and gain copyright privileges for use of desirable pictures hitherto inaccessible for reprints.

Sources of Christian Art Prints

When the Perry Company of Malden, Mass., got out its half-penny and other inexpensive copies of great pictures, a new day for public education in art dawned in this country. Since then other houses have promoted and extended the good work so that many subjects covering practically the complete Bible are easily available. Brown, Wilde, Union, and Extension Press are a few which may be cited. An approximately exhaustive collection resulted in an assembly of about two thousand copies of the size appropriate for individual use in class study. This collection paralleled practically all Old and New Testament lessons. Color photography, as employed by the Art Extension Press of Westport, Conn., produces most appealing study material. The books of interpretations accompanying these colored, low-priced copies of the greatest art subjects are a series which Henry Turner Bailey is writing. This same company also puts out large copies, for wall decora-

tion and for the focus of a service of worship, which are very reasonable in cost and reliable in accurate coloring.

Some modern artists are creating new types of religious pictures which are expressive of childhood's ideas. Mention should be made in this connection of Caspari's "Bearing Gifts," a charming Christmas offering picture, and "Jesus Blessing the Children," an eloquent interpretation of the story by a girl in Dr. Cizek's art class in Vienna. Any of these prints in color, large enough for departmental use, may be obtained at any religious supply house.

Progressive Experiments in Process

How would you like to belong to this group of Worcester, Mass., women who are engaged in this art tour?

"We used as a basis for our study together Professor Bailey's *The Gospel in Art*. We did not keep strictly to the pictures given in the book, but had many others; in fact, we had to use whatever slides we could get from our Worcester Art Museum. Our class was composed of women from the ages of twenty-five to seventy. They were all very enthusiastic. Most of them knew little about art and the masters, and had not at all realized that art and religion could be linked both inspirationally and helpfully. The course opened new doors to them, and many expressed personally their appreciation.

"My procedure each week was first to get the slides, then I ran through the Bible text in connection with them. So we came to feel that art helped to make religion more meaningful and interesting and stimulating. Often I found some lovely poem which helped not only to illustrate what we were talking of, but also to show that another one of the arts belonged to religion too.

"Now that I have come away, the women are enough interested so that they are to carry on the course and finish it. It has really opened up for them new doors which, I feel sure, will lead them out into broader and richer lives. Mrs. H. A. Pike."

Madison Avenue Presbyterian Church, New York City, is beginning its art education in a small but vital way. A teacher, well informed on the subject and imaginative in her treatment of it, has been engaged to work with a class of girls. The interests of these girls has been awakened in some of the masterpieces which connect with their daily living in an intimate way. Study of these pictures has led to the desire to know more about art and to do some interesting things for themselves with what they learn. On one Sunday they conducted a service of wor-

ship which involved the use of certain inspirational pictures. So deep was the impression made by this service that they were invited to conduct the same service for a class of boys. They decided that they could prepare for the boys a more appropriate service, and the invitation served as an incentive for them to continue their study of pictures and to share the result of that study with the boys' class in worship. The teacher is assembling, as fast as occasion allows, an art gallery of prints which, in time, will doubtless be used by the entire school.

From Union Avenue Christian Church, St. Louis, Mo., Abbott Book, director of religious education, reports this delightful project in exploring pictures:

"The use of pictures in our educational work has not come easily. At the beginning we discovered that only a few of our teachers were able to interpret pictures. Coupled with this we found that only a small percentage had any real appreciation of art.

"I can say that within this period of three and a half years our teaching staff has come to have a real appreciation of art and our pictures are being used more and more.

"On one occasion we had a picture night in connection with a dinner program. This was for the entire church, but we were especially interested in getting a full attendance of our teaching staff. We brought in the educational director of the City Art Museum, who gave a very fine message on the history and use of art in education. Some three hundred of our pictures were on exhibition. This meeting was planned with a twofold purpose in mind. We wanted our people to know that we had this fine collection of pictures, and we wanted our teachers and parents to know better how to use them. Prior to Christmas we had a Madonna program in connection with the Thursday morning meeting of our women. Some three hundred Madonnas were on exhibition. The program involved the use of stereopticon slides built around Madonnas.

"Our teachers and other staff members read a great deal. Of course, the reading and study of books on teaching method involve the use of the fine arts. I have a very full section in my own library on the use of pictures. These books are always available to our staff and they are in constant use.

"In addition to our pictures, we have purchased some two hundred art slides, supposed to be colored accurately. These are shown departmentally and before class groups."

MUSIC, DRAMA, AND ART ALLIED

Supplementary and Enhancing Power of Each Art

We have been considering each of the arts separately for convenience and for the purpose of showing its unique and individual contribution to the process of religious education.

But in order for each to perform its peculiar function all must be combined and the limitations of each be overcome. They are indeed so interdependent that we must, in defining any one of them, borrow the vocabulary and terms belonging to the others, to make ourselves understandable. Whittier perceived how poetry and music, for example, may supplement and enhance each other. In disclaiming his ability to write a hymn, though the makers of hymnals happily disagree with him, he averred, "A good hymn is the best use to which poetry can be devoted." Neither a hymn nor a hymn tune is so irresistible by itself as when the two are wedded.

The dramatist attributes much of the power of her plays to stir the emotions to the lifting quality of music and its enhancement of the action's appeal. She accordingly makes her musical selections with infinite care.

When choosing a vacation place adequate to one's æsthetic and recreational needs many people find the unity which is experienced in mountain, lake, and country scenery the satisfactory answer. So it is, in the synthesis of music, art, and drama, there is conferred the deep satisfactions in spiritual culture which modern educators are seeking.

Suggested Syntheses

Living pictures posed in tableaux, representing some of the famous paintings of the life of Christ, such as the Easter and Christmas stories have inspired, make an ideal way for young people to enter into the meaning of those events. Since it is impossible to hold a pose longer than a minute or two at a time, the curtain must be drawn and the picture revealed two or three times successively. During the exposure of these pictures selections from the famous oratorios, Handel's "Messiah," Gounod's "Redemption," and Bach's "St. Matthew Passion," may be sung. The union of painter and musician in an effort to convey powerful religious ideals calls forth the greatest interpretative abilities of those who try to understand them.

The great art museums are inveigling the public to make more generous use of their resources by offering them musical programs played in the gallery. The Boston Art Museum each springtime attracts thousands of guests by this means. Mem-

bers of the Boston Symphony play their loveliest music in the rotunda while, in all the surrounding galleries, hungry-hearted people listen and gaze at the works of art about them.

This inviting method is being adopted by religious education. H. Augustine Smith, in many churches and conferences, exhibits his rare collection of Christian art masterpieces the while strains of appropriate music are being played. One motif may be the exposure of various artists' conceptions of Mary, the mother of Jesus. As the silent visitors view the matchless Madonnas, violin and piano, perhaps, render some of the classic cradle songs. This synchronizing of music and art offers many possibilities for creative combinations.

For those who prefer their programs prepared for them, *Christmas in Art and Song* and *Easter in Scripture, Art, and Song* are arrangements of carols, stereopticon slides, and readings which can readily be presented by any group desiring such a type of service.[13]

Summary of Essential Values

The immortal Bethoven called music the "mediator between the spiritual and the sensual world." In like manner, each of these forms of art expression, as we understand its language, pushes wide for us "magic casements" through which we behold the ineffable and are transformed by its likeness into the souls we are meant to be.

By way of suggestion may we sum up a few of the values which music, art, and drama are capable of giving to us:

A heightened sensitiveness.

Quickening of the imagination.

Disenthralment of the mind.

Intimacy with the great-thoughted who reveal deep insights so that we too may see.

Creative expression of that which is best within ourselves.

Entering into a coöperative experience to which we bring our highest powers.

Unceasing quest of goodness, truth, and beauty.

[13] These programs with music are published by C. C. Birchard, 221 Columbus Avenue, Boston, Mass. Slides for same furnished by A. E. Bailey, 21 Lake Avenue, Newton Centre, Mass.

SUGGESTIONS FOR FURTHER STUDY

1. In reconstructing present-day college curricula how much more time should be devoted to music, art, and drama? What subjects might they supplant with advantage to the student?

2. In churches with which you are familiar how much money in equipment and staff is invested in music? Compare this with the minister's salary and the relative returns in religious education results.

3. If all the young people's efforts now being expended in meetings and social activities outside the Sunday school were concentrated in the creating and producing of religious drama under skilled professional guidance, what gains and what losses would probably be experienced?

4. Select ten great masterpieces in art which you consider worthy to hang on church walls for children and youth to grow up in the presence of. Indicate what impressions of religion might thus be stamped upon the students' minds.

5. What have been the most vital experiences that have ever come to you by way of impression or expression through the media of music, drama, or art? How might these become a more determining factor in present-day religious education?

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PART IV

AGENCIES AND ORGANIZATIONS

CHAPTER XI

THE SUNDAY CHURCH SCHOOL

HAROLD J. SHERIDAN[1]

In speaking of the Sunday church school reference is made to that portion of the program of the church which stands in direct descent from what has been called through many years the Sunday school. Recognition is thereby given to the fact that the church has other elements in its educational program. There may be vacation sessions. There may be week-day classes.[2] In local churches there are usually to be found numbers of clubs and societies particularly concerned with missions, temperance, and other interests that are clearly educational in nature.[3] For this reason it is becoming customary to speak of the whole educational program of the church as "the church school" and to use the expression "Sunday session of the church school" or "Sunday church school" to designate the portion of the program that has long borne the title of the Sunday school.

Although only a part of the total program, the Sunday church school is still central in the thought and interest of the church. Many are so impressed with its importance that they fail to recognize that there is any other educational work of significance in the church. In some instances the Sunday church school remains the only agency within the church consciously engaged in the work of religious education. Thus it may fairly be said to be the heart of the church's educational program.

The Early Days of the Institution

The modern Sunday school movement had its beginning in

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[2] The week-day and the vacation sessions of the church school are discussed at length in Chapters XII and XIII, respectively.

[3] For a statement of the organizations and societies which place interest upon missions, temperance, and other interests, see Chapter XVI.

the latter part of the eighteenth century. This does not mean that religious education was unknown before that time. Throughout the history of the Christian Church, and, indeed, in the records of all religions, there are evidences of definitely planned religious education. Furthermore, it is not difficult to see a relationship between the Sunday church school of today and this larger educational movement. But as an institution there is good reason to say that it had its birth a hundred and fifty years ago in the schools established by Robert Raikes for the poor children of Gloucester, England, and in similar schools which were organized about this time in America as well as throughout England and Scotland.

One of the distinguishing features of these early Sunday schools was the fact that they were established to meet a definite social need. Raikes had observed with deep concern the ragged urchins who toiled all week in the factories and on Sundays roamed the streets in boisterous and not altogether commendable play. His Sunday schools were intended as a means of supplying in a measure the vacancy left in their lives by the lack of educational opportunities. Similarly, the founders of the "First Day or Sunday School Society" established in Philadelphia in 1791 were moved to this good work by the prevalence of ignorant and lawless youths in that city.

Another significant characteristic of the new institution was the freedom with which it adapted its program to the needs of the pupils. Not being bound by a tradition or by a relationship to another institution, the schools were free to follow the line of development that seemed best. The programs of these schools constituted quite definitely an educational experiment and consequently were able to strike out on new pathways.

These early Sunday schools made a real contribution to the movement for elementary education for all children at public expense. They were called Sunday schools, but that was because they met on Sunday. The name did not imply a particular kind of curriculum. Their program included religion, but that was because their promoters were religious and regarded religion as an integral part of life. Their real aim was philanthropic, and the leaders regarded education as an antidote for depravity.

But it is in the field of organized and systematized religious education that Raikes' name is best known. Whereas the Sunday church school of to-day is quite a different thing from the Sunday schools that Raikes established and promoted, it still stands in true descent from those early efforts. The programs have been modified to meet changing social conditions, but there is a well-marked historic continuity.[4]

A Remarkable Evolution

In the century and a half of its existence, the Sunday church school has undergone a remarkable evolution. It was inevitable that this should happen. The years that have elapsed since these first Sunday schools were established have seen important and far-reaching changes in the social order. Consider, for instance, the changes that have taken place in the life of the Mississippi Valley since those pioneer days when the missionaries of the American Sunday School Union traveled up and down the countryside establishing Sunday schools in places where there were not even churches or public schools. Significant changes have taken place in the thinking and interests of the people during this time. There has been developed a new method of interpretation of the Bible. Our thought of the nature of religion has been modified. We have a better understanding of the nature of religious development. The new sciences of psychology and sociology have thrown floods of light upon social and personal problems. The scientific study of education has given fresh insight into the problems and the technique of leadership. It would have been difficult for an institution to have lived through such a changing social situation and to have remained unchanged by it.

But something more has happened to the Sunday church school than may be accounted for by a mere drifting with the tides. Much of the change that has taken place has had its impetus from within the institution itself. The school has deliberately attempted to adjust itself to the changing environment, modifying its program to meet the needs of the new day, and adapting to its purposes new methods of procedure.

[4] For an explanation of the Raikes school, see Chapter I, p. 31.

An Enlarged Constituency

Probably the most readily identifiable item in the evolution of the Sunday church school is the change that has taken place in its membership. The earliest schools served a small group having peculiar needs. Now the Sunday church school undertakes to meet the religious needs of all of the people in all classes of society.[5]

Various factors have contributed to this change. Most important is the fact that the group which the Sunday school was originally intended to serve has practically disappeared. As the public school developed making general education available to all, the Sunday school no longer needed to concern itself with such matters as the teaching of reading and spelling.

But as public education became defined in its purpose and program, the Sunday school found itself facing a new opportunity. Early in the history of the American public school the policy of the separation of the Church and the State came to be widely accepted. When it became definitely agreed that State-supported schools should not teach religion, it became highly desirable that some other institution should take up the task. The Sunday school seemed to be just the instrument needed in that situation.[6]

Strangely enough, the American Revolution seems to have given the young institution a new opportunity. At the close of the war religious leaders sensed a strong reaction against religion. They felt that something would have to be done to curb the development of anti-religious sentiment among the youth of the country. In their time of need they turned to the Sunday school. Many religious leaders who up to this time had been antagonistic to the movement because of its lay leadership opened the way for its advance.

Once accepted as an instrument for the religious education of children and youth of whatever station in life, the Sunday school found an enlarged scope for itself. Reaching out to the other social groups, it formed a cradle roll for children too

[5] Chapter XXVII points out in what respects the Sunday church school is meeting the religious need of all people.

[6] Just how the Sunday school fitted into this situation is carefully brought out in Chapter XVIII.

young to attend its sessions, a home department for shut-ins, and, what was probably more significant, an adult department. So it came to be that the school enlarged its constituency to include all the people of all ages and stations in life.

Changes in Program and Method

Paralleling these changes in the membership of the Sunday church school, there has come a well-marked evolution of program and method. With the inclusion within the organization of a wider social group of children whose instruction in reading and writing was taken care of in other ways, it was necessary to make adjustments regarding the program. As a result there soon came to be a concentration on specifically religious training consisting of devotional exercises, drill in catechism, and the memorization and recitation of Scripture. Later there were developed courses of "lessons" as we now understand the term.

As might be expected, the program of study was steadily enlarged until now it covers more or less adequately the whole area of religious thought and practice. When interest in temperance became acute it was natural that the Sunday school should be asked to set aside special days on which temperance would be the topic of study. Similarly the expansion of missionary interest and activity led to the inclusion of missionary lessons. More recently we find appearing in the program studies in social and industrial problems, in vocational choice, and in world peace. Although there are many who urge that the program should be largely or even wholly biblical, it is undoubtedly true that the curriculum of the Sunday church school of to-day is moving definitely toward the idea of building not on the basis of any book or collection of material, but on the needs of those who are to be taught. It is probably quite fair to say also that the program of study corresponds more closely than ever before to the religious and moral interests and needs of its membership.

A further modification was that of adding to the program certain "activities" as distinguished from the lessons. The custom of taking collections for missionary and other benevolent purposes dates far back in the history of the institution. Then there came the development of a program of personal service,

the visitation of the sick, the furnishing of food and other forms of relief, and participation in various kinds of social reform. There came also recreational and social programs. Sometimes the purpose was largely the offering of an attraction. Frequently pupils were allowed to share in these activities on condition that they maintained an attendance record at the "regular" sessions. At other times the program was established for its inherent value.

Another significant change resulted from the development of a recognition of the value of worship. As a result of this new emphasis the old "opening exercises" have been transformed, in many schools, into services of worship. A definite effort came to be made to construct programs for worship services so as to provide coherence, symmetry, and cumulative effect.

The Principle of Grading

With the development of the educational work it became evident that the needs of all of the pupils of various ages and previous experience could not possibly be met by means of a single uniform program. Even to this day there are those who endeavor to care for the pupils by "adapting" the central topic to the various age groups. But among the leaders in the work there is a general acceptance of the position that any such plan is, at best, a makeshift and far from satisfactory. The modern Sunday church school is committed to the principle of grading.

Once the idea of the graded school became accepted, it was applied not only to lesson materials, but also to social activities and to worship services. As a result there soon appeared in the textbooks and teachers' journals lists of graded activities. Suggested programs came to be chosen to meet the needs of various age groups. Now no school is considered to be serving its constituency adequately which does not have a graded program not only of study, but of activities and worship services.

The development that has already been traced brought the Sunday church school to the place where its program included three distinct units—worship, instruction, and activities—with instruction receiving a major emphasis. Recent developments have been in the direction of an integration of the three phases

into a more unified program. The heart of this new program is not, as was formerly the case, instruction, but rather the experience of the pupil. The emphasis has been transferred from the learning of lessons to participation in vital experiences.

A result of this new emphasis is the tendency for the old stereotyped lesson to disappear. In its place we find discussion of vital problems, the reading of pupil reports, forum meetings at which speakers of note discuss important movements and problems of the day. Nor is it considered necessary for the group to limit itself to any one type of program or procedure. Sometimes the entire period is devoted to such an activity as planning a party or making a notebook or writing or rehearsing a play.

Another result of the new emphasis is the provision in some schools for informal worship growing out of the other experiences of the group. This informal worship is in contrast with the formal worship services, which, while they were related to the other activities of the school, were, by their very nature, somewhat distinct from them. The new plan provides for the giving of thanks when a thrilling experience is being enjoyed and not a half hour or a week later at the time set for the worship period. What the effect of this new practice upon the total program of the schools may be, it is too soon to predict. At the present time some interesting experiments in informal worship are being made. It is not thought that this procedure will supplant the formal worship service, but it is quite possible that there may be a considerable modification of procedure.

Perhaps the most significant characteristic of the new program is its provision for pupil initiative and activity. In the old days the teachers and superintendents dominated the school, assigning tasks, hearing memory verses, explaining difficult passages, applying biblical principles to modern problems. In such a situation the pupils necessarily assumed a passive rôle. Now, instead, they carry much of the responsibility formerly considered the prerogative of the adult leaders. They initiate as well as plan and carry out enterprises with the coöperation of the teachers. Thus, in a new sense, the Sunday church school has become a fellowship of learning.

Changes in Organization

With the passing of the years, the organization of the Sunday church school has undergone marked changes. In the early schools it was necessarily quite simple. The pupils at first were grouped as a single unit. Where the group was too large to be managed by one person it was subdivided and put under the leadership of assistants. Then came further modifications made necessary by the recognition of the need for more homogenous classes and hence for a system of grading pupils. From this there evolved both the graded department and the graded class. As a result there came into existence the "fully departmentalized school." This provided for the division of pupils into class groups of the same age and sex and for the organization of eight department groups: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Young People, and Adult.

This scheme of organization involved a great increase in the number of officers. Departmental superintendents, secretaries, and other officers became necessary. It has even become customary to have class organization with a still further increase in the number of officers required.

Recently the problem of organization has been subjected to a fresh examination with a view to its simplification. It is the thought of some that a more flexible arrangement might be both easier to obtain and more effective educationally. Just what type of organization will emerge as a result of this critical study is uncertain. In some schools experiments are being made with the class as the administrative unit as is the case in the week-day school. This would mean the removal of the present division of activities between the class and the department.

The Evolution of the Leadership

Changes in the programs have made necessary a new type of leadership and new methods of recruiting and training it. Raikes started out on the basis of paid teachers. Later he discovered that a group of volunteer teachers under the direction of a paid leader could carry on the work quite effectively. Still

later the plan was evolved of using all volunteer teachers, a policy that was widely accepted and that has continued up to this time except in a few isolated cases.

What qualifications Raikes required of his teachers, either paid or volunteer, we cannot say with assurance. From the accounts left to us we may assume that ability to maintain discipline was regarded as highly desirable. Whatever the situation in the early days, there eventually developed a feeling of need for special preparation for the work.

The first attempts at training consisted chiefly in drill in the content of the lessons to be taught. Later there was added provision for the study of psychology, educational method, and administration.[7]

The School and the Church

Not the least important aspect of the evolution of the Sunday school is to be found in the changing relationship of the school to the church as a whole. In its early days the school was distinctly a layman's enterprise and as such was quite independent of the church. The latter institution was openly hostile to the movement. The clergy questioned the qualification of the laymen to carry on such important work. They criticized the Sunday school also on the ground that it involved Sunday labor and so meant a violation of the fourth commandment.

This opposition to the innovation was gradually modified. Some denominations were more disposed to cordiality toward it than were others. In America it had a certain recognition from the church from the early days. With the rapid growth of the movement there became evident a tendency to regard it as an approved social institution. The church came to take a genuine interest in it and to incorporate it in the total program. But still the remnants of the old attitude and practice remain. Most churches take great pride in their Sunday church schools, but as yet few of them really regard the school as "the church doing its educational work." The two institutions are to a considerable degree separate. Indeed, they are usually two parallel

[7] For the development of teacher training, see Chapter XXIV.

institutions with overlapping of program and sometimes a trace of jealousy and conflict.

The Present Significance of the Sunday Church School

Considered as an educational institution, the Sunday church school has to its credit significant elements of strength. Certain aspects of its work are undoubtedly worthy of high commendation. On the other hand, it has its unsolved problems. Like other social institutions, it has its points of weakness. A careful appraisal cannot fail to reveal both credits and debits on the balance sheet.

As a first item on the credit side, mention may be made of the social nature of the Sunday church school. Modern educational theory puts great emphasis on the importance of the relation of the teachers to the pupils and of the pupils to each other. We are fond of saying that the school should be regarded as much more than an aggregation of teachers and learners. We hold, on the contrary, that the relationships of those who make up the school are of the utmost significance educationally.

As to the point of social relationship, the Sunday church school has been and now is in a particularly advantageous position. The leaders have been friends of the pupils, and the pupils have been friends to one another. Sometimes classes have selected their own teachers. In some instances admission to membership in the class has been by vote of the group. There is real ground for questioning the advisability of these two procedures, but certainly they have definite social value. Many classes have been organized with regularly elected officers, and this has tended to make them into fellowships as well as study groups. In these ways there has been provided an unusual amount of opportunity to learn to live together by living together. The school has been, in a peculiar sense, a social institution.

As another credit item, mention may be made of the freedom of the Sunday church school to adjust to the immediate needs of the persons sharing in it. It is true that in most schools the teachers have been expected to use prescribed courses of study, but they have usually been free to set aside the lesson for the day in order to deal with any matter that appealed to the in-

terest of the class. This has been made possible by the lack of centralized control and standardized examinations. The advantages of such a situation are appreciated by people who work in highly centralized educational institutions where there is scant provision for departure from a set program in order to meet immediate and urgent problems. Unquestionably there are dangers involved in such freedom as is granted to the teacher in the Sunday church school, but the value of the plan is becoming increasingly evident to modern educators.

It may also be said in favor of the Sunday church school that it has shown a remarkable readiness to adjust itself to the changing situation. As needs and opportunities changed, the program became adapted to them and this adjustment continues. Probably at no period in its history has the institution shown a greater readiness to adapt itself than at the present time. Within the last few years the modifications in the program have been far-reaching, and there is no indication that the leaders regard the work as finished. Evidences of the growth of the inquiring spirit are many. The new program is less dogmatically defended than has been the case with any previous one. Indeed, some are so bold as to say that in the program of religious education we have evidence of a greater readiness to experiment and to yield to the influence of modern educational tendencies than is to be found in the field of education in general.

But over against these elements of strength there must be placed certain evident difficulties and unsolved problems. The program of the Sunday church school has by no means reached its final stage of evolution.

One serious problem is the relationship of the Sunday church school to the church as a whole. Although the school is generally accepted as the educational instrument of the church, there has not been the thoroughgoing coördination in organization and program that is necessary in order to secure the best results. In spite of the urging of leaders in religious education and the enthusiastic commendation of the school by church leaders, it has persisted as an institution largely apart from and parallel to the church.

The problem of the relationship of the Sunday church school

to the church has been rendered more acute by the success of the school. In the early days the work of the Sunday school could be designated quite correctly as supplementary to that of the church. But with the expansion of the program the institution has tended to provide all that is needed for the religious nurture of its members. Since the membership rolls of both church and Sunday school contain many of the same names, the result is a church within a church. Young people who attend worship services in Sunday church schools and adults who are members of Sunday church school classes in which vigorous and worthwhile discussions are carried on, often feel that they ought not to be expected to attend "church." It is clear that if the two institutions are to persist they must be distinguished by something more than a difference in names. The alternative is that sort of adjustment which will mean that there is, in reality, only one institution with a unified and balanced program.

Another problem of correlation emerges in the relationship of the church school and the public school. Who can say just where general education leaves off and where moral and religious education begins? The American people are committed to the principle of the separation of church and state and its implication of the secularization of public education. But the public school has been deeply interested in the moral and spiritual welfare of the pupils, and this interest evokes general approval on the part of the people. Then, too, the church school has to face the question of how people can be religious apart from the practical activities of daily life.

The recent expansion of the programs of the Sunday school and of the public school has made the problem of the correlation of these two institutions particularly acute at this time. The public school has begun to recognize that character development is one of the most important of its products. It has decided, and rightly so, that it shall not leave this phase of its work to chance but shall definitely plan to secure desirable results. This new emphasis on character training, while undoubtedly quite justifiable, results in the occupation by the public school of an area of activity formerly regarded as one of the peculiar interests of the Sunday school. At the same time the latter institution has begun to realize that religious training may not be

divorced from life. Consequently it has expanded its program to include many activities formerly considered as being in the province of the public school. The result is that a pupil may have an opportunity to belong to a public school basket ball team as well as to a church school basket ball team, or he may make a health chart in the church school and another in the public school; each school may be justified in the inclusion of the activity in its program and each suffer from such duplication. Certainly the church school should not provide the kind of program that would render the public school unnecessary. For the public school to expand its program so as to include all that the church school does seems a violation of the principle of freedom in religion and also the taking on of a burden in the form of a highly complex and specialized function for which it is not specifically prepared. The situation calls for careful study leading to a clearer demarcation of function.

Another real difficulty faced by the Sunday church school is that created by the policy of utilizing volunteer teachers. The problems involved in teaching religion are remarkably complex and difficult. It is hardly to be expected that the work can be done in really satisfactory fashion by untrained people. On the other hand, the provision of adequate training for such an army of teachers and officers as is now enlisted in the program is a stupendous undertaking. It may be that classes could be made much larger than they are at present and thus effect a material reduction in the number of leaders required. But even then the task would be enormous. Furthermore, it should be kept in mind that a program administered on a basis of volunteer leadership must always result in a great number of withdrawals and replacements. This adds to the difficulty of adequate training. The present "standard course" provides one hundred and twenty lessons. This seems a scant preparation for the complex task of teaching religion. But even this modest program is difficult to promote. Hundreds of thousands of course credits have been given in the last decade, but when all this is considered in the light of the total task some are inclined to regard the undertaking as ultimately impossible and to conclude that something must be done to make unnecessary our present dependence on volunteer, nonprofessional leadership.

Recent developments in the science of religious education render this problem vastly more acute than it was before. We now see that the process of teaching religion is much more complex and difficult than we had supposed. Our newer curricula have responded to this better knowledge of the educational process. But excellent as our new programs undoubtedly are, they demand a knowledge of educational theory and a mastery of educational techniques far in advance of our previous anticipations.

Then there is the financial burden involved in the modern program. Church boards are often distressed by the cost of the plant and equipment required to accommodate a modern fully departmentalized and graded school. Some indeed maintain that the plan of having the whole school meet at one time so that a large and expensive plant is required for a program lasting an hour or an hour and a half once a week is economically unsound. They say that when the cost of an adequate plant is calculated in relation to the amount of use that can be made of it the expense is unjustifiable. Already some schools have moved in the direction of a reduction of the demand for space by having certain groups use auditoriums while others use classrooms, and then reversing the arrangement. Even this much of a double use of space means a considerable saving in plant. Some, however, hold that a real solution of the problem involves a much more far-reaching revision. They say that the Sunday church school must be radically reconstructed so as to eliminate the heavy demand for space created by having the whole group in session at one time.

But of all the criticisms of the Sunday church school, the most severe grows out of the unsatisfactory nature of its final results. Things that the school sets out to do are only in part accomplished. Unfortunately we do not have adequate means of measurement, so that we are not able to say precisely what the school does or does not accomplish. We are quite unable to say with certainty what our present-day society would be like if we did not have the Sunday church school. We are without the facts that would permit us to predict with accuracy what would happen if it were to disappear. At best we can only point to some indications.

On certain points the accomplishments of the Sunday church school are, to say the least, not all that might be desired. For instance, casual observation shows that persons who have attended its sessions with considerable regularity over a period of years show a woeful ignorance of the biblical and other material that has formed the main content of the curriculum. Certain careful studies confirm rather than contradict this finding. Furthermore, it is by no means wholly clear that the persons who have been active in Sunday school work show such qualities of character as are wholly satisfactory. Again, scientific examination tends to increase our apprehensiveness.[8]

Even more serious than the suggestion that the accomplishment of the school shows certain deficiencies is the charge occasionally made that it is sometimes definitely detrimental. And unfortunately there is some evidence that seems to support such an indictment. There is the problem of the attitudes developed by pupils who attend a school where disorderliness and irreverence are the rule. There is the danger in the attitudes that must come from a situation where the teachers show denominational and racial intolerance. There are certain inevitable effects from a type of teacher that is definitely dogmatic and that shows an unwillingness to face and follow the truth wherever it may lead. Such situations do exist, and when they do there is good reason to suspect that the Sunday church school seriously interferes with what is, or at least should be, its purpose.

Then there is the problem of the educational results from the social segregations fostered by the Sunday church school. Our public schools tend to be democratic in that pupils are drawn from geographical areas irrespective of economic differences and largely without regard to racial differences. The schools enroll the pupils impartially, disregarding religious, political, or other beliefs. On the contrary, the Sunday church schools divide the pupils who work together in the public schools into small groups on the basis of social and religious differences. Of course the schools are no worse in this respect than the

[8] Consult on this point the findings of the Character Education Inquiry, Hartshorne, H., and May, M. A., *Studies in Deceit,* Studies in Service and Self-Control Series (New York: The Macmillan Company).

churches of which they form parts, but, on the other hand, they are no better. They leave much to be desired from the standpoint of the building of social attitudes and behaviors.

The Future of the Sunday Church School

There is little reason to believe that the Sunday church school has reached a state of equilibrium and will remain from this time on relatively unchanged. On the contrary, there is abundant evidence to show that it is still in a process of evolution. What, then, are the prospects for its future development?

Certainly the Sunday church school cannot look upon its task as completed. Society has its moral and religious problems in this age as it did in the time when Robert Raikes opened his first Sunday school, and as it did in America in the days when Sunday school missionaries were planting schools on the frontier. The institution that can grapple with these social problems and solve them, even in part, will merit and receive support and coöperation.

Can the Sunday church school rise to meet its opportunity to-day as it did in earlier times? The question is not merely academic. There are those who believe that its survival and continued usefulness are conditional on the making of administrative revisions of so drastic a nature as to involve the development of an institution that will differ markedly from what we have now. Some of these prophets manifest great confidence in the willingness and ability of the leaders in the program to make the needed adjustments. Others are not so confident.

Already there are certain signs of promise. One of the most important of these is found in the recent adoption of a set of standards that are definitely educational in nature. The significance of these new standards becomes evident when they are contrasted with the old "ten-point standard" which they replaced. The old standard was quite simple and therefore unfitted to measure the really important aspects of the work. The new standards are complex, and therein lies their strength. They represent an ambitious undertaking and reveal an appreciation of educational purposes and methods that is reassuring.

They provide for an appraisal of the really significant elements in the program in a way that is highly commendable. Any institution that can set for itself a goal of this nature shows the kind of vision and determination that bodes well for the future.

SUGGESTIONS FOR FURTHER STUDY

1. Make an appraisal of a Sunday church school, using as a measuring instrument the standard provided by the International Council of Religious Education.

2. Study one or more departments of a Sunday church school, using the departmental standards provided by the International Council of Religious Education.[9]

3. Make a list of the educational institutions of the community you know best. At what points do these institutions supplement the work of the Sunday church schools? At what points is there overlapping?

4. If all the Sunday Church schools were to disappear from your community, what important educational functions should be added to or more fully developed in the other social institutions serving that community?

5. What significant social needs of moral and religious significance are there in your community that are not being adequately cared for by the Sunday church school and other educational institutions?

6. Draw up a plan that would make the Sunday church school an integral part of the whole church organization rather than a parallel and perhaps competing institution.

7. What modifications should be made in the present organization and program of the Sunday church school so that it may more adequately meet the needs of the situation?

8. What are the principal difficulties in the way of the improvement of the Sunday church school?

9. Granting that the evolution of the Sunday church school from its origin in the period about a century and a half ago down to the present may suggest the direction in which further changes are likely to take place, what would you suggest as to the probable characteristics of the institution a generation hence?

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[9] The International Council of Religious Education, with the details of its organization and personnel, is discussed in Chapter XVII, Part I.

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CHAPTER XII

THE WEEK-DAY CHURCH SCHOOL

P. HENRY LOTZ[1]

In this chapter the principal phases of the week-day church school are considered. The following major points are included: the meaning of the week-day church school; origin and development; aims; buildings and equipment; organization and administration; curriculum; financial administration; teachers and supervision; relation of week-day church school to the public school; evaluation; problems; and sources. This chapter is based in part on an intensive survey of one hundred and nine week-day schools made by the writer through personal visitation about five years ago, and published under the title, *Current Week-Day Religious Education.* This study was supplemented by another in December, 1930, by means of the questionnaire method.

MEANING OF THE WEEK-DAY CHURCH SCHOOL

What do we mean by the week-day church school? During the first quarter of the twentieth century the term "church school" has come into use. We now speak of the "Sunday church school" instead of the Sunday school; the "vacation church school" instead of the daily vacation Bible school; and the "week-day church school" instead of Bible school or some other name. When the term "church school" is used in a comprehensive sense it includes all of these and more. The term week-day church school is the commonly accepted term for the recent movement, also called week-day religious education, which we are about to define.

[1] Head of the Department of Bible and Religious Education, Woman's College of Alabama.

Current Confusion

Due primarily to the fact that the week-day church school is such a recent movement, there is considerable confusion regarding its meaning. Almost every type of religious school, and some not predominantly religious, has been classified as a week-day church school. Several years ago, when visiting a considerable number of schools, the writer was disappointed more than once upon his arrival to discover that the school that had been reported as a week-day school turned out to be Bible study for credit, leadership training, or something else.

The term week-day church school is coming to have a definite content and to refer to a particular type of school. In the early days of the movement no distinction was made, in the thinking of many, between the week-day church school and Bible study for credit in high school. The former was thought of as the week-day church school for the elementary grades and the latter the week-day school for the high school grades. The differences between these two types of school are so great that they must be classified separately. The week-day church school is a *church school,* while the Bible study for credit movement is administered by the state. The chapter on character education deals with this problem in greater detail.

Types of School not Included

The process of elimination will assist us in arriving at the meaning of the week-day church school. The parochial school should not be confused with the week-day church school. The parochial school attempts to provide for the child's entire education, secular as well as religious, while the week-day church school aims to provide for his religious education only. Again, the vacation church school is held during the summer months while the public school is not in session, while the week-day church school parallels the public school year. As already suggested, Bible study for credit in high school should not be confused with the week-day church school. The week-day church school should not be identified with leadership training schools, church clubs, missionary societies, and other similar groups meeting on week days.

Principal Characteristics of the Week-Day Church School

We come now to the positive statement of what is meant by the week-day church school. It will be impossible as well as unsatisfactory to define the week-day church school in a single statement. The following are the principal characteristics common to the majority of schools:

It is held on public school days, one or two periods per week.

It is held preferably during public school time rather than after.

The length of the school year approximates that of the public school year.

If held during public school time, pupils are dismissed upon the written request of parents or guardian.

It is elective, but when elected, pupils are expected to attend regularly; otherwise the privilege is withdrawn.

Sessions are held in churches, educational buildings, and public schools.

Schools are conducted along denominational and interdenominational lines.

It is financed by the church or coöperating churches.

There is coöperation of Church and State, but no control of one by the other.

It is administered by a board or committee, or council of religious education.

It is taught by trained and paid teachers.

It is a church school—a religious school.

ORIGIN AND DEVELOPMENT OF THE WEEK-DAY CHURCH SCHOOL

The week-day church school is a recent movement. Plans were made in 1913, or less than two decades ago, for the first week-day school, and this school was set up in the fall of 1914. The school at Gary, Ind., holds the distinction of being the first week-day school organized. Gift states that "the history of the movement dates back to a meeting of the Inter-Church Conference held in Carnegie Hall, New York, in the year 1905." [2] Dr. George U. Wenner, of New York, read a paper at this

[2] Gift, Foster U., *Week-Day Religious Education,* p. 29 (Philadelphia: United Lutheran Publication House, 1926).

time upon the subject of religious education and the public schools which created considerable discussion and resulted in the adoption of the following resolution:

Resolved, That in the need of more systematic education in religion, we recommend for favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves, without detriment, from the public schools on Wednesday or some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give instruction in addition to that given on Sunday.

Causes Leading to the Inauguration of the Week-Day Movement

Two of the principal causes responsible for the establishment of the week-day church school were the limitations of public school education and the inadequacy of the educational program of the Protestant Church.

Early education in America was predominantly religious.[3] The *Horn Book,* the *New England Primer,* the *Catechism,* and *Youth's Instructor* were widely used as texts in the elementary grades. *Christian Evidences* and *Butler's Analogy* were texts in the high school. Gradually but certainly this religious material has been eliminated from the public school curriculum. By the middle of the last century the secularization of the public school was accomplished. The public school of to-day does not teach religion.

The Protestant Church has made a large contribution to general education but has never taken the religious education of its childhood and youth seriously. The amount of time for religious education has been inadequate; buildings and equipment have been unsuitable; the leadership has been untrained and unsupervised; financial support has been meager; curricula have been ungraded; methods of teaching have been antiquated; objectives have been thought of largely in terms of statistics; only a small percentage of pupils were reached; and the program in general was considered secondary to the preaching program of the church. The Sunday church school,

[3] Betts, G. H., *The Curriculum of Religious Education,* pp. 53 ff. (New York: The Abingdon Press, 1924).

which has been the principal agency of religious education in the past, was considered quite inadequate to meet the demands of the twentieth century. Thus the secularization of the public school and the educational inefficiency of the Sunday church school led to the demand for a more adequate and comprehensive program of religious education.

Forerunners of the Week-Day Church School

This demand for a more adequate program of religious education manifested itself in several new types of school—the vacation church school, Bible study for credit in high school, and the week-day church school. The vacation church school and Bible study for credit in high school were two important forerunners of the week-day church school.

The vacation church school originated almost simultaneously in New York and Wisconsin in 1900 and 1901, respectively. It is held during the summer or vacation period and generally lasts from two to five weeks. In many communities the vacation church school prepared the way for the week-day church school. The transition from a two to five weeks school during the summer months to a thirty to thirty-five weeks' school during the winter months is not so difficult.

Bible study for credit in high school originated about a decade after the vacation church school. It, too, originated almost simultaneously in Colorado and North Dakota in 1910 and 1911, respectively. High school students were permitted to elect Bible study, generally to the extent of one-half to two of the sixteen units required for graduation. The granting of credit received large consideration in the thought of church people. At first Bible study for credit and week-day religious education were not differentiated. In both, Bible study received primary emphasis. More recently the week-day church school has enriched its program considerably. Thus the vacation church school, established in 1900-1901, and Bible study for credit, established in 1910-1911, were the forerunners of the week-day church school, established in 1914, and prepared the way for it.

ESTABLISHMENT OF THE FIRST WEEK-DAY CHURCH SCHOOL

The distinction of being the first city to organize a week-day church school belongs to Gary, Ind. The school was actually set up in the fall of 1914, although plans were formulated in the preceding year. Mr. William Wirt, then superintendent of schools at Gary, offered to release the pupils from the public school for religious instruction. The Gary System provided for a longer public school day, thus making it possible to include music, library, play, and religion in the child's educational program. This offer was eagerly accepted by the churches. For the first few years the school was organized along denominational lines, but in 1918 it was reorganized as an interdenominational school. The Toledo, Ohio, school, organized in 1916, is of the interdenominational type. During the first year it was conducted along denominational lines. The Van Wert, Ohio, school was organized in 1918 in a community of about eight thousand people and has been interdenominational from the first. The Batavia, Ill., school was organized in 1919 in a community of about five thousand people and is of the denominational type.

Present Scope of the Week-Day Church School

According to the 1930 Yearbook of the International Council of Religious Education, week-day religious education was carried on in 861 towns or cities, in 2,058 centers, with an enrollment of 260,988 pupils.[4] In a number of instances the enrollment listed by states was an estimate rather than an exact report. Based on pupil enrollment, Ohio led with 64,892; New York was second with 37,903; Kansas was third with 34,190; and Minnesota was fourth with 22,000. Week-day church schools are conducted in practically every state of the Union and the District of Columbia. Mississippi and Utah have no schools. According to reports received by the writer in December, 1930, Tulsa, Okla., had an enrollment of 10,780 pupils; Cincinnati, Ohio, 10,032; Toledo, Ohio, 9,000; Dayton, Ohio, 8,168; Oak Park, Ill., 3,250; Marietta, Ohio, 3,118; St. Paul, Minn., 2,900; Hammond, Ind., 2,500; Youngstown, Ohio,

[4] *Yearbook, 1930,* p. 79 (Chicago: The International Council of Religious Education, 1930).

2,200, etc. Dr. Albion Squires estimated the enrollment in the week-day church schools in 1926 to be about 300,000.[5] This estimate would probably be approximately correct for 1931. A number of schools have already been discontinued. At present the week-day movement is having a slow growth rather than a too rapid increase witnessed several years ago.

AIMS OF THE WEEK-DAY CHURCH SCHOOLS

A lengthy discussion of aims at this point is unnecessary. The imperative need of valid aims is increasingly accepted. Aims give direction to the educational process, determine the choice of experiences and materials, motivate work, and make possible the measurement of results.

Statement of Aims

The International Council of Religious Education has stated the aims of religious education in the following words:

> The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Saviour and His way of life, and membership in a Christian church; the Christian motive in the making of life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.[6]

This aim for religious education is not peculiar to the week-day church school, but is a general statement of aim for all religious education. The Sunday church school, the vacation church school, and other church groups are working more or less consciously for this purpose. There is at present no consensus as to just what part of this aim should be assigned to the week-day church school. A certain group suggests that the Sunday church school should teach worship, the young people's organization expression, and the week-day church school the facts of religion. Such a hard-and-fast division is not practical. Settle[7] suggests that the week-day church school

[5] Jackson, J. K., and Malmberg, C. F., *Religious Education and the State*, p. 49 (New York: Doubleday, Doran & Co., Inc., 1928).

[6] *Proposed Standard for the Week-Day Church School*, p. 15 (Chicago: International Council of Religious Education, 1927).

[7] Settle, Myron C., *The Week-Day Church School (Educational Bulletin No. 601)*, p. 8 (Chicago: The International Council of Religious Education, 1930).

has certain distinctive aims which differentiate it from other religious educational agencies. He submits the following:

To secure for religion its recognition as a vital factor in the total experience of the child.

To provide a larger and more intimate opportunity for the church and state to coöperate in furnishing the child with a complete education in harmony with the principle of the separation of church and state.

To provide the additional time and frequency necessary adequately to instruct, train, and habituate growing individuals in creative Christian living.

To provide a means of united approach by the Protestant Christian forces to the problem of the religious education of unchurched children and young people.

A further distinctive aim might be added:

To put religious education on a par educationally with public education.

Current Practice and an Evaluation

The writer elsewhere classified the aims of the week-day church school under the following categories:[8]

Aims centering in the individual.

Aims centering in the materials of instruction.

Aims centering in the week-day church school as an institution providing an enlarged and more efficient program of religious education.

Aims centering in worship and the devotional life.

Unclassified aims.

The principal weaknesses in current practice in the week-day church schools so far as aims are concerned might be listed as follows:

An absence of aims consciously and definitely formulated and stated.

No distinctive aims for the week-day church school.

Aims are so general as to be practically worthless.

Aims are used as a point of departure rather than as a guide.

Aims are predominantly material rather than life and experience centered.

Aims are doctrinal, theological, and ecclesiastical.

BUILDINGS AND EQUIPMENT FOR THE WEEK-DAY CHURCH SCHOOL

What types of buildings are used for the week-day church school? What types of classroom are used? How are these classrooms equipped?

[8] Lotz, P. Henry, *Current Week-Day Religious Education*, p. 63 (New York: The Abingdon Press, 1925). Used by permission of The Abingdon Press.

Types of Building Used

The buildings most commonly used by the week-day church schools are churches, public schools, church educational buildings, and parish houses. Y. M. C. A. buildings, halls, parochial school buildings, stores, gymnasiums, and buildings specially constructed, purchased or rented, are less frequently used.[9]

The great majority of week-day schools are held in churches. Some of these churches have been remodeled and are fairly well suited to an educational program. The great majority of churches, however, are poorly adapted to such a program. Often they are not centrally located, individual classrooms are not available, the education room is in the basement, and in general churches were erected for a preaching rather a teaching program.

Church and Public School Classrooms

From an educational standpoint the average public school classroom is superior to the average church school classroom. This is true in regard to size of classroom, light, ventilation, heating, position with reference to the rest of the building, and equipment. From a religious standpoint the church has the advantage of an auditorium with a great organ and certain associations helpful in the cultivation of the experience of worship.

Equiping the Classrooms

Among the equipment most essential to a high-grade week-day church school the following might be listed: seating suited to the size of the pupil; tables, desks, or tablet armchairs; musical instruments; textbooks, hymn books, library; maps, charts, pictures; blackboards; floor covering; hat and coat racks; supply closets; and others. In actual practice the equipment ranges from practically nothing to practically everything. The writer has seen pupils kneeling on the floor and using pews as tables. He has also visited schools where everything desirable was provided. In fact, in some instances the church school classrooms were superior to both the homes and public school classrooms of the community.

[9] *Ibid.*, p. 110.

ORGANIZATION AND ADMINISTRATION OF THE WEEK-DAY CHURCH SCHOOL

What types of week-day church school are discovered in current practice? What are the functions of the board and council of religious education? What are the functions of the director? When is the school held? What is the length of class periods, and how many periods per week are given to religious education? How many public school grades are provided for? How are the pupils graded? What is the size of classes? What is the attendance record? How does the discipline compare with that of the public school and Sunday church school? On what basis are pupils promoted? What are the causes for elimination? Are records kept and reports made? These are the important questions in this section.

Types of Week-Day Church School

In the main, there are two types of week-day church school—the individual or denominational, and coöperating or interdenominational type. In some instances these two types have been modified. What has been called the "pure community school" is in reality an interdenominational school with direct church control reduced to a minimum. The Malden, Mass., school belongs to this type. What has been called the "cooperating denominational school" is in reality a denominational school with a certain amount of overhead coöperation in such matters as securing public school support, promoting financial drives, promoting publicity, and establishing leadership training schools. The Batavia, Ill., school is of this type. Again, a denominational school may comprise more than one week-day school of the same denomination. This type is illustrated by Toledo, Ohio, which had organized a school including twenty-six of the thirty Lutheran churches of that city. In addition there was the larger interdenominational school enrolling several thousand pupils. In some instances the week-day church school is organized by the only church in the community but is open to all pupils irrespective of denomination. Roland and Randall, Iowa, are examples.

The Interdenominational Week-Day Church School

This type of school is organized irrespective of denomina-

tional lines. It comprises two or more churches of different denominations. Coöperation in this type of school is not confined to such matters as financial drives, publicity, and public school relationships. It includes the grouping of pupils irrespective of denomination, providing a common budget and treasury, selecting teachers irrespective of church affiliation and based on fitness; in fact, it implies a total disregard of denominational lines. The common religious values are taught rather than distinctive denominational doctrines and practices. Many schools, originally denominational, have reorganized as interdenominational schools. This is true of Gary, Ind., Waukesha, Wis., Toledo, Ohio, and Tulsa, Okla. The writer does not know of a single instance where an interdenominational school has been reorganized along denominational lines. After having studied one hundred and nine week-day church schools, the writer does not hesitate to state that in his own mind there is no doubt regarding the superiority of the interdenominational week-day church school. Just how effective would the public school be if administered on denominational lines? The following are several of the principal advantages of the interdenominational school:

Public school coöperation is more readily secured.
Larger classes, fewer teachers, and fewer classrooms result in economy.
A larger per cent of pupils, including nonchurched pupils, are reached.
It promotes religious tolerance rather than narrow sectarianism.
Schools are more centrally located and buildings and equipment are superior.
Because of better-trained teachers and directors, better curricula, supervision of teaching, and a finer professional spirit, the religious and educational standards are higher.

The Denominational Week-Day Church School

The denominational week-day church school is organized and administered by one or more churches of the same denomination. Probably in ninety per cent of cases the denominational school is composed of a single church. Certain denominations, the Lutheran and Protestant Episcopal in particular, have favored this type of school. However, in many instances, whether a church coöperates or not, depends upon the minister in charge. The denominational school is generally small, rare-

ly enrolling two hundred pupils. (All the denominational schools of a community taken together might be called a denominational system.) In our study several years ago a school was discovered providing for eight public school grades and enrolling four pupils. In the early history of the movement from two-thirds to three-fourths of the schools were denominational. (This comparison is based on schools, not communities.) In a comparison based on communities the interdenominational school doubtless predominates. Considerable experience has shown the denominational type of school to be a mistake, and the present trend is toward the interdenominational school. The following are among the advantages listed by the advocates of the denominational school:

Direct church control. Denominational doctrines, practices, and values can be taught.
Simplifies the problem of correlation.
Cultivates loyalty to the church.
Financial support from denominational boards more readily secured.

Council and Board of Religious Education

The denominational week-day church school should have a board or committee of religious education. A small group of five to seven members is preferable to a large one. The regular board or committee of religious education, now provided for in several of the major denominations, might well assume responsibility for the promotion of the week-day church school. This will integrate the program of religious education in the local church. In the larger interdenominational week-day church school a council of from ten to one hundred members is preferable. In addition there should be a smaller board or executive committee. The larger committee or council should be representative of the best religious and educational leaders of the coöperating churches. The board or committee in either type of school should have functions parallel to those of the public school board of education. Forsyth suggests two main qualifications in the selection of the personnel for the board or committee: first, interest and ability; second, influence in the community.[10]

[10] Forsyth, Nathaniel F., *Week-Day Church Schools*, p. 65 (New York: The Abingdon Press, 1930).

The Director or Principal

The most important single individual in the promotion of the week-day church school is the director or principal. In the denominational school the pastor of the church, or the director of religious education in the church having such an officer, assumes charge of the week-day church school. In the interdenominational school a trained and paid director is generally secured. The director executes the policies of the board. He selects, trains, and supervises the teachers; selects the curricula; has general charge of the enrollment, gradation, and promotion of pupils; supervises the making, raising, and expenditure of the budget; sets up religious and educational standards—in fact, he is the responsible head of the week-day church school.

When Is the Week-Day Church School Held?

Current practice varies. Some schools hold their classes before public school hours, some after, some during public school time, and some combine these practices. Every director hopes ultimately to secure public school time. This tends to make religious education an integral part of the child's total education. A distributed schedule of classes is superior to a concentration of classes on one day and hour. Between two-thirds and three-fourths of the week-day schools have already secured the release of the child from the public school for religious education.[11]

Number and Length of Periods

The most common practice at present is to provide one period per week per pupil for religious education. In several instances two, three, four, and even five periods are provided. At present there should be a minimum of two periods per week in the week-day school in addition to the one period provided by the Sunday church school. Ultimately there should be one period per day for every pupil. Religion is at least as important as grammar, arithmetic, or geography. The length of the periods varies from twenty minutes to an hour and a half. The length

[11] Lotz, P. Henry, *op. cit.*, p. 197.

should be determined by the age of the pupil, the nature of the program, and the length of the public school period.

Number of Grades Provided For

The week-day church school is confined largely to the elementary grades. Up to the present Bible study for credit in high school has largely prevailed in the high school grades. Very few schools provide even for the full eight grades of the elementary school. In some communities it is the practice to begin with two or three grades and add a grade each year until provision for the full eight grades is made. This practice is to be commended. It is far better to begin in a small way and do an efficient piece of work than to begin in a large way and fail. In the larger cities generally the pupils of several grades of one or more public schools are selected as an experimental center rather than several grades of all the public schools. Gradually additional grades and other public schools of the city are added.

Grading the School

Is it necessary to grade pupils as closely in religious education as in public education? Many do not think so. Even some public school educators hold this view. We are not now discussing the grouping of pupils for worship or service but for class work. The practice most commonly followed is to group pupils according to their public school grade by one year groups or to group two public school grades together. In some of the smaller schools not only are three or four grades grouped into one class, but all the pupils of a school may be thrown into a single class. Where a small school enrolls only four pupils while providing for eight grades all four pupils will very likely be assigned to one class.

Size of Classes

The classes of the denominational schools are generally small, while those of the interdenominational school are large. Classes vary in size, in the main, from ten to forty pupils. In our study it was discovered that 185 out of 1,018 classes, or 18 per cent, had 31 to 40 pupils.[12] This is explained in part by the

[12] *Ibid.*, p. 220.

fact that in some states the classes are held in public school buildings, and practically the entire public school grade elects the work of the week-day church school. There appears to be a decided tendency toward larger classes both in public and religious education. A good teacher, under favorable conditions, can teach a large number of pupils.

Attendance of Pupils

The regularity of attendance in the week-day church school is best when the school is held on public school or released time. When classes meet after public school, many activities, such as play, paper routes, music, and dancing lessons interfere. After pupils have elected religious education on public school time they are expected to attend regularly, otherwise this privilege is withdrawn. Practically every director reports, when classes are held on public school time, that if the pupil is present at public school he is also present at the week-day church school. In the majority of schools the regularity of attendance ranges from ninety to one hundred per cent. The per cent of regularity in the week-day church schools is generally far superior to that of the Sunday church school.

Other Items

The discipline varies from very poor to very good. It is generally better when classes are held in public school buildings than when held in churches. It is also better where the distributed rather than the concentrated schedule of classes is used. The quality of the pupil's interest largely determines his conduct. Many Sunday church schools are known for their poor discipline. This seems often to carry over into the week-day church school. Conduct in the week-day school in a sense is a real test of the school's effectiveness.

The promotion of pupils from one grade to another should be taken just as seriously as in the public school. There should be definite requirements for promotion. In many schools pupils automatically enter the next higher grade at the beginning of a new school year. Some schools even have the practice of promoting all pupils irrespective of work done, giving special recognition to those meeting the requirements.

Pupils are eliminated from the week-day school for various reasons. Removals, lack of interest, crowded schedules, sickness, denominational prejudices, distance and weather conditions, disciplinary reasons, discouragement of public school teachers, poor public school work, dissatisfaction with teacher, school meeting after public school time, are some of the principal reasons for elimination.[13] A far greater number of eliminations could be accounted for on the basis of lack of interest on the part of parents than appears from these statements.

A careful record of every pupil in the week-day church school should be kept in duplicate form. This record should include the necessary items of information regarding the pupil, his home, his church, his public school work, and his work in the week-day church school. Records should also be kept of all other important matters pertaining to the week-day church school, such as business meetings, finances, history of the movement, etc. From time to time reports should be made to parents regarding the work of their children and to the community at large regarding the status of the week-day church school. Reliable records kept over a considerable period of time make possible the discovery of points of weakness, points of strength, trends, achievements, and possibilities.

THE CURRICULUM OF THE WEEK-DAY CHURCH SCHOOL

How is the week-day church school integrated with the Sunday church school and the public school? What is the current practice in the use of curricula? How shall current practice be evaluated?

The Problem of Integration

The problem of integration with the Sunday church school and the public school is one of the most perplexing curriculum problems facing the week-day church school. There is a general feeling that some sort of integration should be secured, since the individual is a unit and all his experiences should contribute to the integration of his personality. The primary concern of the directors is integration with the Sunday school

[13] *Ibid.*, p. 177.

rather than with the public school. This is such a difficult problem that some religious educators have concluded that on the basis of our present organization of the Sunday church school and the week-day church school such integration is impossible if not undesirable. Some of the elements making integration difficult are the following: different teachers in the week-day and Sunday church school; different pupils—some pupils enrolled in the Sunday church school are not in the week-day church school and *vice versa;* irregularity of attendance in the Sunday church school; and a number of denominational Sunday church schools on the one hand and an interdenominational week-day church school on the other hand. The problem of integrating the denominational week-day church school with the public and Sunday church school is somewhat different from that of the interdenominational school.

Current Practice in the Use of Curricula

Generally the denominational school uses a denominational curriculum, and almost invariably this is the curriculum provided by the denomination to which the school belongs. A Lutheran week-day school almost invariably uses the Lutheran Series; a Protestant Episcopal school, the Christian Nurture Series. The denominational series is chosen because one happens to belong to a particular denomination rather than because of its merits. Occasionally the person in charge of the week-day school is unorthodox enough to select certain courses from various lesson series.

In the interdenominational week-day school the curriculum is generally chosen on its merits. The religious values common to the major Protestant denominations are taught, such as the Fatherhood of God, the brotherhood of man, service and sacrifice, the Kingdom of God, etc. The distinctive doctrines and practices of the various denominations are excluded from the curriculum.

The lesson series most commonly used in the week-day church school are: Abingdon Week-Day Religious Education Texts, Christian Nurture Series (Episcopal), Lutheran Graded Lessons, Gary Leaflets, Westminster Week-Day Texts (Presbyterian), Keystone Series (Baptist), the Bible, various

editions of the Catechism, and lessons provided by the teachers themselves.[14]

Evaluation of Current Practice

Current practice is far from satisfactory. In some instances this is felt so keenly that teachers are attempting to provide their own lessons. When this is done by amateur teachers the results are even more unsatisfactory. The making of a curriculum for the week-day school is a task sufficiently challenging for the expert curriculum maker.

Current practice could be materially improved if the best curricula were selected. Instead of revising the Catechism, it should be excluded from the week-day church school. The Catechism is a system of doctrines for adults rather than a text in religious education for children.

"The view of the curriculum that is taking form in the current theory and practice of education is that of the curriculum as enriched and controlled experience." [15] According to this theory, the curriculum consists of the experiences of the pupil as they undergo modification, enrichment, and control under the guidance of maturer leadership. This view suggests the principal weakness of current practice. The curriculum of the week-day church school, in the main, is material-centered rather than experience-centered. The majority of teachers are concerned with covering so much material, generally biblical, rather than helping their pupils to achieve certain experiences, ideals, attitudes, appreciations, loyalties, habits, and motives.

Much experimentation and research will be necessary in order to develop a satisfactory curriculum for the week-day church school. The International Council of Religious Education is at present constructing a curriculum which attempts to provide an integrated program for the Sunday church school, the vacation church school, and the week-day church school.

THE FINANCIAL ADMINISTRATION OF THE WEEK-DAY CHURCH SCHOOL

One of the most serious problems facing the week-day church

[14] *Ibid.*, p. 264.

[15] Bower, W. C., *The Curriculum of Religious Education*, p. 35 (New York: Charles Scribner's Sons, 1925).

school is that of finance. A high-grade week-day church school will entail a much greater expenditure of money than most Sunday church schools are spending at present. Even to-day the religious education of childhood and youth in the Protestant Church is carried on almost wholly by volunteer or unpaid workers. Pastors, choirs, church secretaries, and caretakers are paid, but teachers of religion are expected to contribute their service without remuneration.

Advantage of Paid Leadership

Experiments in paid leadership in the week-day church school have resulted in encouraging achievements. A fine professional spirit, a sense of responsibility, punctuality and regularity, higher standards, and a new interest in the teaching of religion are among the desirable results. It is assumed in this chapter that the principal item of cost in the week-day school is the salary of teachers and supervisors. The teaching of religion is equally, if not more difficult, than teaching in the public school. This is intensified by the fact that most religious education at present is conducted under serious limitations of time, frequency of periods, physical equipment, interest, precedents, leadership, and aims.

If religious education is as important as we claim it is, it should be put on a par with public education with the least possible delay. Probably the most effective method of achieving this goal is through paid leadership. An effective program of week-day religious education will be just as costly comparatively as an efficient program of public education. The stern fact might as well be faced that a real program of religious education in the week-day church school is going to cost far more money than has been accorded religious education in the past. Where we have spent a few dollars in the past, hundreds and thousands will be necessary in the future. Our present penny-in-the-slot method of financing the Sunday school is totally inadequate for a high-grade week-day church school.

Sources of Support

The week-day church school secures its financial support from many and varied sources. No one method of finance is uni-

formly accepted by all schools. A very definite conviction is developing to the effect that the financial responsibility of the week-day church school rests on the church or churches sponsoring it. The writer discovered the following methods of financing the week-day church school:[16] local church budgets, general subscriptions, the Sunday church schools, contributions of parents, tuition, overhead denominational boards, entertainments, teachers' associations, councils of religious education, etc. The great majority of schools were supported wholly or in part by local church budgets. In the better week-day schools this is coming to be the accepted practice. This dignifies the work of week-day religious education, puts it on a par with the rest of the church program, and assures a more generous and dependable financial support.

In the poorer type of school, the methods requiring the least planning and effort and promising the largest immediate returns are used. Little attention is given to an effort to make the financing of the school educational. Raising funds by entertainments, depending on an annual financial drive with its artificially worked up emotion, and other similar methods puts the support of the week-day church school on a precarious basis. Institutions are more dependable than individuals. Individuals come and go, but institutions continue. Unless the financial support of the week-day church school rests on intelligent interest and a profound sense of its value, it will not be adequately financed. Much thought and effort should be given to educating laymen to a more generous, systematic, and continuous financial support of the week-day school.

Cost of the Week-Day Church School

How much does the week-day church school cost? This is one of the ever-recurring questions and is difficult to answer. The cost of the school is determined by such items as size or enrollment, paid or volunteer leadership, rent, light, heat, janitor service, transportation, standards of physical equipment, and type of school—whether denominational or interdenominational. The annual per capita cost varies from nothing to

[16] Lotz, P. Henry, *op. cit.*, p. 244.

about $15.[17] The average annual cost in a large number of schools several years ago was about $2 per pupil. Some week-day schools spend as little as $5 for the entire school, while some schools have budgets amounting to over $25,000.

Settle discovered that Gary, Ind., had a budget of $24,000 for 1929-30; Dayton, Ohio, $40,000; Oak Park, Ill., $25,000; Bridgeport, Conn., $6,000; and Portland, Oregon, $11,000.[18] For 1930-31 Dayton, Ohio, had a budget of $28,236; Oak Park, Ill., $25,000; Tulsa, Okla., $10,000; Youngstown, Ohio, $9,000; Kalamazoo, Mich., $8,025; Berkeley, Calif., $7,175; St. Paul, Minn., $5,313; Kansas City, Mo., $4,350; and Hammond, Ind., $4,000. Dayton, Ohio, paid her teachers from $1,200 to $1,700 per year; and Youngstown, Ohio, $1,350 for beginners. Marrietta, Ohio, paid at the rate of $125 to $150 per month, and Oak Park, Ill., $135 to $175. St. Paul, Minn., paid from $4 to $5.50 per day; Chicago, Ill., $3 an hour; East Cleveland, Ohio, $2; Kalamazoo, Mich., $1.50; Waukesha, Wis., $1; and Tulsa, Okla., fifty cents per hour.

Gary expended about $5 per pupil; Oak Park, about $7; Dayton, about $4; and Berkeley, over $8. The annual average per capita cost for pupils in the elementary grades of the public schools in the United States is over $40. No doubt the annual per capita cost of the week-day church school is considerably less than it ought to be. Two dollars per pupil is not more than enough to defray the cost of textbooks and other teaching material. It is impossible to pay for efficient teaching and supervision on the basis of $2 per pupil. An annual expenditure of ten dollars per pupil would seem to be necessary to put the week-day church school on a par financially with public education. A school of five hundred pupils would thus cost about $5,000. How can we administer our school most economically, instead of, how can we develop the most efficient school, is the real aim of some communities.

Permanent Policy of Financing the Week-Day Church School

Every week-day church school should move as rapidly as

[17] *Ibid.*, p. 253.
[18] Settle, Myron C., *op. cit.*, p. 31.

possible in the direction of deciding upon a permanent financial policy. This policy should include at least two important items: (1) A budget, carefully itemized and adequate, should be drawn up; (2) the financial needs of the school should be included in the budget or budgets of the church or churches supporting the school. One of the most fruitful causes of the ill-fated ventures in establishing week-day schools has been inadequate and uncertain financial support.

TEACHERS AND SUPERVISION IN THE WEEK-DAY CHURCH SCHOOL

No school rises higher than its leadership. No other single factor determines the success or failure of the week-day church school to the same extent. It will require trained leadership to solve a score of the most perplexing problems facing the week-day school at present. A single trained leader in a week-day school may make all the difference between success and failure.

Sources of Teacher Supply

One of the first as well as one of the most important questions raised at the inauguration of a week-day church school is, Where shall we secure teachers? In the past the teaching of religious education has been very largely volunteer work. The great majority of the teachers in the week-day church school have an occupation upon which their livelihood depends, and teaching in the week-day school is an avocation. About eighty per cent of the week-day teachers are drawn from the following four vocations: housekeepers, pastors, students, and public school teachers.[19] Almost fifty per cent of the teachers in the week-day school are housekeepers. The most desirable sources of teachers for the week-day school are: persons professionally trained in religious education; students majoring in religious education in colleges, universities, and seminaries; public school teachers with special training in religious education; and pastors with definite training in religious education.

[19] Lotz, P. Henry, *op. cit.*, p. 300.

Qualifications of Teachers

The better week-day church schools maintain high standards of teacher qualification and certification. The following are typical:[20]

Oak Park, Ill., requires its teachers to be graduates of a standard college with special preparation in Bible and religious education.

Dayton, Ohio, insists on college graduates who have majored in religious education and have some public school experience.

Minneapolis, Minn., requires a college or normal school education, together with "an accurate knowledge of the Bible, a working knowledge of modern religious education, two years of recent public school teaching experience, and two years of church school teaching experience."

Portland, Oregon, has established, as a minimum, normal school or college training, with public school teaching experience.

The above statements indicate how important college or normal training, special training in religious education, and public school teaching experience are considered. Teachers of religion should be as well trained as public school teachers for the corresponding grades of pupils in a community. The training received in the average theological seminary to-day is inadequate. Happily this defect is being remedied in schools for the education of the ministry. Week-day teachers should be trained in child psychology, the curriculum, aims, methods, worship, music, drama, the Bible, etc. Thus far we have said nothing regarding religious qualifications. The writer has assumed that no teacher would be employed in the week-day church school who is not a Christian with a vital and developing religious personality and life. Neglect here is fatal. Every teacher will of course read regularly the best religious education books and magazines and attend conferences and occasionally summer school.

Supervision of Teaching

At present supervision of teaching is confined to a small per cent of the best schools. Nothing else, unless it be paid teachers, would probably raise the standard of efficiency in the week-day schools more than efficient supervision. The poorer schools need it most. The supervision of the teacher in service

[20] Settle, Myron C., *op. cit.*, p. 24.

is perhaps the most effective method of teacher training. Any good text on supervision will suggest the best modern technique.

Supervision presupposes a supervisor. We have already suggested that the most important single individual in the week-day school is the director or principal. Supervision of teaching should be the primary function of the director. As a matter of fact, too often the duties of organization and administration require almost the entire time of the director. This is a serious mistake. In no other way can the director make a greater contribution to the success of the week-day school than in becoming a real supervisor of teachers. Perhaps, in the large school of several thousand pupils, there should be two officers, the director who is concerned primarily with the organization and administration of the school, and the supervisor who gives his entire time to this phase of the work. Very frequently the director or supervisor teaches part time and supervises part time. A limited amount of teaching where possible is desirable.

The supervisor should be an expert in religious education. He should not only have the very best training required of the teachers, but in addition he must be a teacher of teachers. He will be so well informed that his teachers will find him a never-failing source of inspiration, information, and guidance. He will be informed not only on what is happening in religious education but in public education.

RELATION OF WEEK-DAY CHURCH SCHOOL TO THE PUBLIC SCHOOL

In the very nature of the case the week-day church school will sustain certain relationships to the public school. In the thinking of some people there is very little relation between the two types of school; in the thinking of others they are practically inseparable. It is not uncommon to hear people talking of "religious education in the public schools." Probably no phase of the week-day movement needs to be cleared up more than the relation of the week-day church school to the public school.

The Separation of Church and State

What is meant by the separation of church and state? Does

it mean the separation of religion and education? Does it mean that there may be no coöperation between the church and the state? The answer can be given in terms of control. The separation of church and state means that the church may not control public education and that the state may not control religious education. It does not mean that the church and state may not coöperate in the complete education of the child. Stating it positively, it means that the state is responsible for the general education of the child, while the church is responsible for his religious education. The Supreme Court of the United States handed down this decision in the Oregon Compulsory School Law Case:[21] *"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations."*

Public School Time

We have already indicated that between two-thirds and three-fourths of the week-day church schools are held on public school or released time. There are some individuals who hold that this practice is a violation of the principle of separation of church and state. However, this has long been a recognized principle. Roman Catholics and Jews have secured the dismissal of their children from the public school on special saints and holy days and for the great festivals of the year. Within the last ten years a number of states have provided by legislative enactment for the release of pupils from the public school for week-day religious education.[22] Minnesota made such provision in the year 1921, South Dakota in 1923, and Oregon and Iowa in 1925. In Maine and New Jersey similar permission was granted by the State Department, and in New York the privilege was secured through a decision rendered by the Supreme Court. In twenty-three other states this privilege is assumed without legislative enactment or official pronouncement, but without interference. The next decade will doubtless witness similar official action on the part of other states.

[21] *U. S. Supreme Court Reports,* Vol. 268, p. 510; 69 Law., Ed. 1070; quoted by Forsyth in *op. cit.,* p. 32.

[22] Tuttle, H. S., *Character Education by State and Church,* p. 14 (New York: The Abingdon Press, 1930).

Public School Property

In a number of states the week-day church school is held in public school buildings and uses public school equipment. In some cases the use of public school property is paid for, in others it is not. In still others a rental is paid for the use of this property, but certain other items, such as the transportation of pupils in the consolidated schools, are not considered. If public school property is used for the week-day church school, an equitable rental should be paid. However, this is frequently a very difficult matter to decide. The use of public school buildings and equipment has a number of advantages over the use of church buildings but is not an ideal or permanent arrangement. As rapidly as possible educational buildings should be erected and equipped by the churches, on a par with the best public schools, and especially adapted to the program of the week-day church school.

Public School Teachers

Should public school teachers be employed to teach in the week-day church schools? Public school teachers with special training in religious education are the best teachers. However, there are other considerations that must be taken into account. Is it either lawful or ethically justifiable for a public school teacher who has been engaged for full-time work in the public school to assume additional responsibility for teaching in the week-day church school? Even though this should be answered in the affirmative, there is still a more serious consideration. The week-day church school must develop a corps of professional, full-time teachers of religion, rather than use individuals who make this work an avocation, if it is ever to succeed permanently.

Public School Credit

Should the public school offer credit for week-day religious education? Credit in high school means something different from credit in the elementary grades. In high school a certain number of units, generally sixteen, are required for graduation. There seems to be more justification to offer credit in high school than in the elementary grades. The Bible study

for credit movement has set a precedent in granting credit in high school which is hard to disregard in some communities. This is, however, not an ideal arrangement. When credit is given, it is generally given for Bible study as history or literature. Week-day religious education is far more than the study of history or literature. The church should be concerned, not primarily with securing credit for work in the week-day church school, but with the recognition of religion on the part of the community as a vital factor in life and in the total education of the child.

Public School Coöperation

The coöperation of the public school authorities and teachers is desirable and necessary. The leaders in the week-day church school will be careful not to use public school funds for religious education. They will not expect public school authorities to assume responsibility for regularity of attendance, discipline of the school, records and reports, the selection of the curriculum, supervision of teachers, and similar matters. The fullest understanding and sympathy should obtain between the teachers in the two schools. The writer knows of instances where public school teachers were reported to have detained their pupils in order that they might be late for the week-day church school. In another public school the most interesting things were scheduled for the period when pupils were released for the week-day school in order that pupils would decide to give up the week-day church school. In many schools pupils are released during a study period in order that they may not be seriously handicapped in their public school work. Where there is mutual understanding and sympathy all these matters can be satisfactorily adjusted and the week-day school can coöperate with the public school in providing a well-rounded education for the child.

AN EVALUATION OF THE WEEK-DAY CHURCH SCHOOL

The week-day church school has been in existence long enough to be held accountable for results. The most desirable results of the week-day school are the most difficult to measure. Factual information can be measured fairly accurately. An in-

crease in honesty, respect for others, reverence, loyalty, *et cetera,* are difficult qualities to measure. The evaluations of the week-day church school up to the present time have been almost entirely based upon observation rather than accurate measurements.

Results in the Lives of Pupils

Frank F. Fleming, Judge of the Juvenile Court, has said this regarding the week-day church school of Marietta, Ohio:[23] "You will perhaps be interested to know that after careful investigation of our records I find that juvenile delinquency has decreased materially in this county since religious education has been established in the day schools, and I want to commend you and your assistants upon the good work you have done." Teachers in the week-day schools report that pupils are increasingly assuming responsibility, as a result of religious education, for the breaking of milk bottles, windowpanes, and the destruction of other property. They report improvement in religious tolerance, in reverence, interest and attention in their work, prayer, missionary work, fair dealing, kindness to animals, helpfulness, and many other results. Forsyth cites many interesting cases of results achieved.[24]

Influence Upon the Church

There seems to be no reasonable doubt that the week-day church school is materially raising the educational standards of the church. The Sunday church school has felt the influence of this movement. Some of the most common results are: improved teaching; better-informed pupils; improved conduct; improved curriculum; increased interest in religious education; improved lesson preparation; improved organization and administration; increased regularity of attendance; improved physical equipment; and greater respect for religious education.[25] In some instances poor teachers have resigned because of higher standards maintained in the week-day church school.

[23] *Religious Education in Washington County, Ohio* (pamphlet), p. 8.
[24] Forsyth, Nathaniel F., *op. cit.,* pp. 107 ff.
[25] Lotz, P. Henry, *op. cit.,* p. 349.

Desirable Improvements

The most desirable improvements in the week-day church school are the following:

A minimum of two periods per week per pupil.
Teachers as well trained as public school teachers.
A minimum expenditure of ten dollars per pupil per year.
An experienced-centered curriculum.
Buildings and equipment on a par with public school property.
General and distinctive aims.
A well-trained and experienced supervisor of teachers.
More adequate libraries.
Integration with public and Sunday church school.
Released time and a distributed schedule of classes.
Interdenominational rather than denominational schools.
Better home coöperation.
Adequate records and reports.
Promotion of pupils based on merit.
Careful checking of results.
Improved worship program.

Present Trends

The more obvious trends in current week-day religious education might be listed as follows:

A trend toward the interdenominational rather than the denominational or pure community week-day church school.

Paid professional leadership rather than lay volunteer leadership.

Emphasis on the development of Christian character rather than on doctrine, creed, or ecclesiastical practice.

A more adequate and generous financial support.

An expectation that it will measure up to the public school in effectiveness.

Standards of Success

The week-day church school should set up certain definite standards of achievement. The proposed International Standard for the Week-Day Church School is suggestive of what we have in mind. This is a thirty-one-page pamphlet and contains a 1,000-point score card under the following principal headings:[26]

Learning to live the Christian life.
Administrative management of pupils.
Leadership.
Housing and support.
Relationships and correlation.

[26] *Proposed Standard for the Week-Day Church School*, p. 16.

A practice to be recommended to teachers and supervisors is that of visiting the best public and week-day church schools for suggestions. A continuous evaluation of the school by the supervisor and an occasional evaluation or scoring by an outside expert would raise the standards of achievement considerably.

SUGGESTIONS FOR FURTHER STUDY

1. Evaluate the relative importance of the following character-building agencies: Bible reading in the public school; Bible study for credit in high school; character education in the public school; the Sunday church school; and the week-day church school.

2. If you were a director of religious education, how would you proceed to organize a week-day church school?

3. Compare the vacation church school and the week-day church school, indicating points of similarity and difference.

4. Describe the curriculum you would use in your week-day church school.

5. How widespread is week-day religious education in your state?

6. Has your state any legislation permitting pupils to be released from the public school for religious education? If so, what?

7. Should the physical equipment for the week-day church school differ from that of the Sunday church school? The public school? If so, how?

8. Compare the relative advantages of the denominational and interdenominational week-day church schools.

9. Draw up a carefully itemized budget for an interdenominational week-day church school of one thousand pupils.

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CHAPTER XIII

THE VACATION CHURCH SCHOOL

CATHARINE LANTZ[1]

THERE seems to be some doubt as to when and where the present vacation church school had its beginning. Dr. Armentrout, in his recent book, quotes from the *Handbook of the International Association of Daily Vacation Bible Schools* that "the first vacation school of which there is any record was held in Montreal, Canada, with a program of hymns and songs, Scripture reading, stories, military drill, Bible memory work, calisthenics, manual work, and patriotic exercises." [2] This was as early as 1877 and seems to have been one of the first vacation schools held under the auspices of a church.

In the summer of 1898 in New York City, Mrs. Eliza Hawes, in coöperation with the Rev. Howard Lee Jones, pastor of the Epiphany Baptist Church, conducted a school for children from which some writers say the vacation church school developed.[3] A similar school was held in 1899 and 1900. By this time Mr. Jones had succeeded in enlisting the interest of the Baptist Board of City Missions in his project, and in the summer of 1901 Dr. Robert G. Boville, Executive Secretary of this Board, was successful in holding five schools. Each year additional schools were held, and in 1905 Dr. Boville resigned from his position with the Baptist Board and became associated with the Federation of Churches and began to promote vacation church schools along interdenominational lines.

[1] Director of Week-Day and Vacation Church Schools, Board of Education, Methodist Episcopal Church.

[2] Armentrout, J. S., *Administering the Vacation Church School,* p. 8 (Philadelphia: Westminster Press, 1928).

[3] Grice, H. L., *The Daily Vacation Bible School Guide,* p. 22 (Nashville: Baptist Sunday School Board, 1925).

About this same time, in Elk Mound, Wis., the Rev. H. R. Vaughn, a Congregational pastor, was instrumental in developing what was known as a religious day school. This school attempted to solve the problem of religious education through scientific principles. It was organized on the basis of public school grades, employed public school teachers, and continued for a period of two or three weeks during the summer from nine until twelve daily, except Sunday. The curriculum, which was well worked out for each grade from the first through the high school, consisted mainly of Bible stories which were told by the teachers and memorized and retold by the pupils. Some emphasis was given to missionary work and Christian biography, notebook work, and worship by the total group. These schools have never been widely promoted.[4]

While the Rev. H. R. Vaughn was founder of the vacation religious day school, credit goes to Dr. Boville for the growth and development of what is now known as the vacation church school. Because of the rapid growth and success of the schools previous to 1907, it was thought advisable to form the National Vacation Bible School Committee. In 1911 this was incorporated as the Daily Vacation Bible School Association, and in 1917 its name was changed to the International Association of Daily Vacation Bible Schools.[5]

In the meanwhile, the denominations had recognized the worth of this movement and were making vacation schools a part of their program. In 1910 the City and Immigrant Department of the Board of Home Missions of the Presbyterian Church in the United States made it a definite part of their church-wide program. The second denomination to promote the vacation church school was the Northern Baptists, who used it primarily as a missionary or contact agency, as did the Presbyterians.

Soon individual churches became interested in the vacation church school as an agency for giving more time for religious education of their own constituency. The demand upon de-

[4] *Encyclopedia of Sunday Schools and Religious Education,* pp. 887-889 (New York: Thomas Nelson & Sons, 1915).
[5] *Ibid.,* pp. 328 f.

nominational leaders for guidance made it necessary that the denominations prepare materials and guides for those interested in the vacation church school. Because of the interest and work of the denominations, the International Association of Daily Vacation Bible Schools ceased their preparation of materials and gave their time wholly to promotion work and elected to membership on their board official representatives of the denominations.

Further development of the International Association of Daily Vacation Bible Schools shows that in 1923 it became an auxiliary of the International Council, and in 1926 it was voted to merge with this group. In 1928 it was definitely merged and the general secretary of the International Council of Religious Education was also elected secretary of the International Association of Daily Vacation Bible Schools. The educational director of the latter group is also Director of Week-Day and Vacation Church Schools on the staff of the International Council of Religious Education.

The daily vacation Bible school, which Dr. Boville so arduously developed to care for the idle children and use idle churches and idle college students, has become a recognized educational agency of the church and is known by the denominations and the International Council of Religious Education as the vacation church school.

The vacation church school as an educational agency of the church is held from two to five weeks, several hours each day, during the summer vacation, under the supervision of a single church or a group of churches, giving training in religious education to boys and girls from the kindergarten through the high school.

OBJECTIVES OF THE VACATION CHURCH SCHOOL

The Church through religious education seeks to develop Christian personality. It would help growing persons find themselves and make adjustment to their total environment. Religious education would seek to help the individual set up ideals and purposes in terms of spiritual values. The vacation church school as one of several educational agencies of the

Church conceiving of the child as a growing developing personality, and helping the child respond in Christian ways to the situations which make up his daily experiences. Its objectives, thus, are the same as those adopted by the Church in its program of religious education and which are so well stated by Dr. Vieth in *Objectives in Religious Education.*[6] Briefly they are:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. To lead growing persons into an understanding and appreciation of the personality, life, and teachings of Jesus Christ.
3. To foster in growing persons a progressive and continuous development of Christlike character.
4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideals of the fatherhood of God and the brotherhood of man.
5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
6. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.
7. To effect in growing persons the assimilation of the best religious experience of the race as effective guidance to present experience.

The purpose and the function of the early vacation church school to take idle children from the streets and keep them busy has progressed to the extent that it is now desired to make the busy-ness count in an effective way toward the building of Christian character. There is still a type of vacation church school whose sole objective appears to be that of saturating the child with the contents of the Bible, so that most of the time is consumed by the memorizing and reciting of scripture, from the tiny tot to the high school student.

While the general objectives of the vacation church school have been stated, each individual vacation church school will set up specific objectives, as will each department and smaller grouping in the school. Starting with the pupils where they are, specific objectives will be stated on the basis of the needs, interests, and problems of the group, but in the light of the general objectives whose primary aim is to help growing per-

[6] Vieth, Paul H., *Objectives in Religious Education,* pp. 80–88 (New York: Harper & Bros., 1930). Used by permission of Harper & Bros.

sons live abundantly. As the growing person continuously meets new experiences, new problems and needs arise, and specific objectives are revised and broadened to care for enlarging experiences. Specific objectives are created to meet the immediate situation in terms of the larger objective to develop Christian personality.

THE PROGRAM OF THE VACATION CHURCH SCHOOL

The vacation church school then becomes a place where the pupil is encouraged to bring his problems for help in analyzing, evaluating, and discovering solutions. Out of the ongoing experience of the individual or the group develop the curriculum units of which Dr. Bower speaks in his chapter on the curriculum of religious education.[7] It is around these common problems and interests growing out of the experience of individuals that the program of the vacation church school should be built.

Junior boys and girls are asking: "Who is God? Who made God? How did everything begin? Where did the Bible come from?" A group of juniors in the vacation church school may decide to spend their time finding a solution to any one or several of these problems. One group of juniors in a vacation church school, when asked what they wanted to do in the ten days they had, expressed a desire to study about other boys and girls. One boy in the group had participated in the filling of a Philippine friendship treasure chest, and on hearing about it the group decided they would like to do this too. A program of work was outlined, committees formed, and the ten days passed all too quickly as they studied about the boys and girls in the Philippines. The committees brought in reports of their findings on various phases of Filipino life. The committee on games taught the group some of the games the boys and girls in the Philippines play. One of the girls in the group brought as her guest one day a girl friend who had lived in the Philippines. At the request of the pupils, notebook records were kept of their findings. When the work connected with

[7] See Chapter VIII.

the reports was completed, new committees were formed for making gifts for the treasure chest. On the last day of the school the work of the committees was reviewed, the gifts wrapped and packed, a farewell service of worship held, and with the aid of the whole group the treasure chest was mailed at the post office. There were many interesting experiences in these ten days. The supply committee had to make several excursions to town to purchase necessary materials. The committee studying nature in the Philippines decided to bring flowers for the room. Each day a different committee had charge of recreation, and one afternoon the recreation committee laid out a treasure hunt. A picnic supper and worship on the hillside followed. All of these interesting activities were recorded in a log book kept by serveral members of the group. All of the activities were an attempt to make the experiences of the group more vital. With a few exceptions each day the group participated in worship which of course grew out of the study of the Philippines.

Results in growth of Christian personality are difficult to measure. There were some observable results which would indicate that growth to some degree had taken place. A spirit of friendship for the boys and girls in the Philippines was evidenced in discussions, the willingness with which they worked, the care given to the making of gifts. A fine spirit of coöperation, good sportsmanship, fair play, prevailed in recreation at the close of the school which was not existent at the beginning. A willingness to share with each other and to coöperate for the good of the group was quite noticeable as the days passed. Teachers were watchful for problems of individual children and gave them what help they could. That these responses will be made in similar situations cannot be told, but since these responses apparently brought satisfaction, they are much more apt to be repeated.

The primary group in this same school had an interesting time too. For their use they had several small rooms on the second floor of the parish house. When the children arrived on the first day of the school, they found the rooms just as the kindergarten group had left them on Sunday. The teachers

in the vacation church school were of the opinion that the next days might be spent very profitably in learning how to live together happily. This conclusion had been reached after a study of similar problems in another situation and visits to the homes of the children enrolled. The rooms had been left in their present state with the hope that the children would be interested in making it a happy place in which to live. The conversation of the group that first morning developed into a desire on the part of the pupils to spend part of their ten days making their room presentable and livable. Suggestions were given for the improvement of the room and committees formed to carry out the suggestions. And what a happy ten days followed! And what a busy ten days! The larger room was swept and dusted. One committee went out and obtained some empty bottles for flowers. Later the bottles were painted and made into attractive vases. Pictures were hung after much deliberation as to the best place. These same pictures were studied and talked about and worship developed naturally. An excellent bookcase took form and shape under the busy fingers of another group and their leader. Some time each day was spent in playing games, and a luncheon of milk and graham crackers under the direction of a different committee each day was an interesting activity. When the room had been arranged to the satisfaction of the entire group, they decided they wanted to have a party and invite the kindergarten department. The next few days were busy ones indeed, for there were favors to be made, invitations to be written, and a little red wagon made for the kindergarten children, games planned, refreshments made ready. Everybody had a good time at the party.

In the larger process of learning how to live together happily, there were many situations arising in which the children were led to make responses in keeping with a Christian personality. There were tendencies on the part of individuals and small groups to snobbishness, and on the part of many to selfishness. A spirit of coöperation in games had to be developed. Some were apt to be intolerant of the ability of others. Changes of attitudes were evident in responses made, but again it cannot

be said that these responses will be made in similar situations. Each experience leads to the development of personality, and the attempt was made to lead these children into experiences contributing to the growth of Christian personality.

Some might ask, "But what of the story-telling period? the missionary period? the memorization period? the Bible instruction period? the handwork period?" There was all that and more in the program of the ten days. Some days there were stories about boys and girls in the Philippines. One day letters were read which had been written by Filipinos. Another day the discussion was on friends, and the group found in the Bible references that God is the Father of all people. No effort was made to memorize any of these, but a day or so later one of the pupils gave the reference in the Old Testament as an illustration of what he was saying. As to handwork, the boys and girls asked that they might make notebooks. They were given two pieces of tag cardboard. The result was no two notebooks alike, a design or picture on the cover suggesting what might be found on the inside, and on the paper inclosed their contribution toward the findings of their committee. Gifts were decided upon and made by different committees—a doll had two outfits; handkerchiefs were made and embroidered, as were washcloths; cakes of soap were cut into interesting figures; beanbags with funny faces were the contribution of one group; and a cardboard zoo that of another. Woodwork and other forms of craft work are taught as skills in the public schools. The vacation church school had neither the money nor talent to teach these, but in guiding these boys and girls in the experiences of daily living they did make use of the skills developed in public school. Similarly in the case of music. The group learned a few hymns which expressed their thoughts at that time. One of the teachers who was an accompished musician shared his talent with the group, giving them much enjoyment. Unfortunately it was not discovered until later that several children in the group were quite accomplished musicians and would have enjoyed sharing this with the group.

Looking at the work of the primary group, one will find a

great number of activities used in the program for the ten days. There was story-telling, worship, and songs were learned, pictures were studied, games played, a bookcase was made to care for the books in the room, a red wagon was made for a gift to the kindergarten children, favors were made for the party. But these activities were initiated sometimes by the pupils, sometimes by the leaders, out of the experiences the total group was having.

In the development of Christian character, which is the objective of the vacation church school, these activities are suggested: discussion, worship, dramatization,[8] service activities, play, hikes, and picnics. Every activity used in the program of the vacation church school should be chosen because of the contribution it will make to the achievement of a specific objective of developing Christian character through creative experience. The vacation church school has no age-worn system of education back of it which its program must follow, not a complex organization controlling it, but offers an opportunity to put to use the newer theories of education which give first consideration to the experiences of growing persons.

It may be that the boys and girls in the vacation church school are an underprivileged group. To these the vacation church school may open up a new world by introducing new and enriching experiences, arousing curiosity, creating a desire and the skill to live more abundantly even in a limited environment. It may also help those in the group to become aware of themselves and each other with a growing respect and appreciation.[9]

The programs for the junior and primary groups mentioned were built from day to day. The program for the following day was dependent upon what had occurred the morning previous. But a definite use was made of textbooks in the preparation of and the carrying out of the program. In the case of the junior group and the problem of friendship with the boys and girls of the Philippines, use was made of the various books

[8] See Chapter X, "Music, Drama, and Art in Religious Education," Edith L. Thomas.

[9] See Chapter VIII, "The Nature, Content, and Form of the Curriculum," W. C. Bower.

published by the Missionary Education Movement on this subject, magazines, government reports, and other texts. In the primary group books containing stories were needed. When one little boy asked if he couldn't bring his pet alligator to class the next day, and permission was given, the teacher used various books to find some interesting facts concerning alligators to take to the group.

The question has been asked recently, "Shall we scrap the textbooks?" Without doubt there are some which should be disposed of in this manner, but there is good source material in many of them. Trouble has arisen when the attempt has been made to take a text prepared for a four weeks' vacation church school and cram it into a two weeks' school, without considering that perhaps the boys and girls did not need everything in that particular book. Textbooks may serve well as guides, especially to inexperienced teachers.

The textbook should not be the slave of the teacher, but a guide telling in what direction to move to help the pupils find a solution to the problem at hand. Vacation church school manuals and textbooks should be used in this manner.

The larger denominations have printed textbooks for the use of their constituency in the vacation church schools. The teacher should feel free to consult other sources especially where background material is needed.

ADMINISTRATION OF THE VACATION CHURCH SCHOOL

Much of the success of the vacation church school is due to efficient administration. Although a school may have good teachers and fine equipment, without effective administration back of it failure may result.

Administrative responsibilities of the vacation church school should be in the hands of a committee. If it is a local church vacation school, perhaps the committee on religious education of the church will be responsible, or they may appoint a special committee for this special phase of the work. If the vacation church school is to be a coöperative enterprise on the part of several churches of one denomination or of different denomina-

tions, the committee in charge should represent all the churches coöperating.

Before progressing very far with the plans for the vacation church school, the committee would want to select the supervisor of the vacation church school so that she might work with them in developing plans for the school. The duties of a minister are usually so multitudinous that it is an imposition to ask him to supervise a vacation church school. However, where a minister has the technical background to supervise a vacation church school and can spare the time to do so, it would be worth his while in many ways. It offers an opportunity such as no other occasion does to become acquainted with the boys and girls of his church and the community. When the minister is not an active member of the vacation church school staff, there are many ways with the help of the teachers in which he can make the acquaintance of the boys and girls and win their respect and admiration.

Not many vacation church schools can afford to employ some one who will do only supervisory work. The supervisor may be a leader of one of the groups. Classroom supervision then will be limited to conferences with the teachers. The supervisor would direct the program of the school, preside at workers' conferences each day, be available to the teachers for advice and suggestions, and work with the committee in administering the school.

Whether supervisors or teachers, the attempt should be made to secure those highest qualified for the work they are to do. The vacation church school cannot afford to skimp in securing good teachers. A good leader for each department or grade with several helpers will suffice for the moderate-sized school. A large school demands a larger working staff.

A period of training previous to the opening of the school is advisable, depending upon the training of the teachers and whether or not they are from the local community. A workers' conference, perhaps in the form of a week-end conference, is essential for the success of the school. Daily workers' conferences during the period of the school are just as necessary.

The question of whether teachers in the vacation church

school should receive a salary is argued both *pro* and *con*. Many vacation church schools use the service of volunteer teachers and secure good results. There are schools employing teachers, and the results of their work is not always satisfactory. It would seem that a higher standard might prevail throughout where the vacation church school paid its teachers. Certainly when a teacher bears high qualifications, gives generously of her time in preparation for her work and to the total program of the school, a minimum salary of ten dollars a week is not exorbitant.

Vacation church school committees seeking supervisors and teachers may find them in their own community in public school teachers who are free for the summer, trained Sunday church school teachers who are not employed during the day, or in week-day church school teachers desiring to work during the summer. When it is necessary to go outside the community for teachers, request may be made of the department of religious education in the various colleges and universities for suggestions as to possible teachers, or of the denominational boards.

The vacation church school committee is also responsible for publicity concerning the school. Newspapers, church bulletins, and other papers are used to secure public interest as well as announcements in public gatherings, the Sunday church service, the Sunday session of the church school. Large posters and signs, when they are artistic and attractive, are also effective. A letter going into the home of each church member and each member of the community may carry information of the vacation church school. Perhaps the most effective method of securing interest especially on the part of parents, is a personal visit to homes where there are children who might attend the school.

Another of the functions of the committee is to provide for the financial needs of the vacation church school. Budgets of the vacation church schools differ by schools. They vary from one to several hundred dollars. The early attention of the committee to this problem may avoid financial embarrassment during the period of the school or the carrying of the burden of it for weeks afterwards.

Numerous methods are devised for the raising of the budget. Contributions of church members, special subscriptions, offerings, entertainments, and candy sales are some of the methods used. The children in the school contribute to the budget through registration and tuition fees, daily offerings, paying for materials used, and sale of articles made. Community chests, denominational boards, and missionary societies frequently subsidize this work. The church school treasury gives something to the expenses of the vacation church school or the church through its official board assumes this responsibility. The vacation church school that has its budget written into the church school or the church budget is more likely to be permanent and carry the interest of the people. As an educational agency of the church, this is where its budget belongs.

Another duty of the committee is that of housing the vacation church school. Providing adequate housing and equipment is being only fair to the teachers and pupils. In addition to the housing and equipment within the church, in a community school consideration must be given to securing a central location, traffic problems, provision for outdoor play. Where there are several churches coöperating, more than one church is frequently used.

In some instances where a vacation church school has been set up for children who come long distances, it has been found necessary and practical to conduct the vacation church school in the public school building, which has been rented for the occasion.

The enrollment of pupils in the vacation church school is the responsibility of the committee. This is achieved in a large measure through its publicity work. Enrollment cards carrying all information necessary for the present use of the school and any use it may care to make of them in the future may be inclosed with the letter sent to parents and given out to the pupils in the Sunday church school. Early registration is urged so that it may be completed on the first day of the school. Enrollment is not usually limited to the church's own constitutency, but others who may desire to come are welcomed.

A vacation church school may have representatives of several denominations, religious bodies, and races.

Grading in the vacation church school follows that of the Sunday church school as to departments, having a kindergarten, primary, junior, and intermediate department, and sometimes a department for high school students. A small vacation church school combines several of the departments while a large school will have grade divisions within the departments. In grading the vacation church school consideration is given to the pupil's grade in the public school, their place in the Sunday church school, age, and social grouping.

Records to be kept are determined by the needs of the local church. They should be meaningful to the school of the current year and of value in planning for future schools.

It would seem that some report of the work being done in the school and of the progress their children are making should be given to the parents. This might include a story of the developing and carrying out of an enterprise, or of some experience which has been of particular value to the group, with a personal note concerning the progress of the individual child. How widely this practice is carried on is not known.

In order to improve the work being done in the vacation church school and bring it up to a higher standard, the International Council of Religious Education has developed a vacation church school standard to be used in rating the school. Because of local situations some schools will rank high where others rank low, but it would not mean necessarily that the latter schools are of a lower standard. Regardless of rating, each vacation church school should strive to meet as high a possible standard in every respect.

ORGANIZATION

The responsibility of the vacation church school lies first of all with the local church. It has become an agency for purposes of religious education and as such should be used intelligently by the church. As far as possible it should be an integrated

part of the total church program for religious education.[10] The local church may decide to coöperate with other churches in the community in setting up a vacation church school, but the responsibility for the school should still be maintained by the local churches.

To give guidance to leaders in the vacation church school, a number of the denominational boards have added to their staff directors for this work. The Southern Baptist Convention employs a full-time director for vacation church school work. The Northern Baptist Convention, the Evangelical Synod of N. A., the Presbyterian Church in the U. S. A., the Methodist Episcopal Church, South, and the Methodist Episcopal Church employ directors who divide their time between the vacation church schools and the week-day church schools. The directors for the Methodist Episcopal Church, South, and the Methodist Episcopal Church are members of the Children's Division Staff of their respective boards. This is an attempt to further integrate the vacation church schools with the total program of the church for religious education. The Director of Week-Day and Vacation Church Schools for the International Council of Religious Education is also the Educational Director for the International Association of Daily Vacation Bible Schools. In addition, the International Council has state representatives who are available for guidance to vacation church school leaders.

EVALUATION

A distinctive feature of the vacation church school is that it is held during vacation time when the children are free from school and there is little call for their time. The children are glad for some place to go, something to do. However, vacation church schools in some sections of the country have to consider the summer camps which a large number of children attend and the summer schools conducted by the public school system. In this case it may be that the churches in these sections would need to concentrate on their program of religious

[10] See Chapter XXVII for a further discussion of "Integration in Religious Education."

education during the winter months or at another time of the year. Perhaps one of the best features of the vacation church school is that the church has these children from two to three hours a day, for five days a week, over a period of from two to five weeks. This is more than most Sunday church schools can hope to do during the entire year.

As has been stated previously, the vacation church school offers an opportunity for the Church through religious education to try newer theories of education. Where there is competent supervision the entire program of the vacation church school may attempt as far as possible to follow the needs and interests of a particular group. With untrained teachers and without supervision this is dangerous at the present time and until more guidance can be given. The untrained teacher who is wise will go as far as possible in this direction, using the textbooks as guide.

The vacation church school offers to public school and weekday church school teachers who are free for the summer several weeks of work. But there are vacation church schools in large numbers who must make use of untrained teachers if there is to be a school. These teachers very often must work with meager equipment and in a one-room school. Necessity has led teachers in these small schools to make use of the outdoors for much of their work, and in some cases homes have been made available for the use of the vacation church school.

Then, too, the vacation church school is faced with the problem of expense. Where teachers are paid, even a nominal sum, it is a burden upon some churches. Because of the stress that has been put upon handwork, churches have shied away from the vacation church school, for this type of work involves more or less expenditure of money. And when a tuition or registration fee is requested by the school, parents feel they cannot afford to send their children. When a vacation school is held in a church where the Sunday church school is well equipped for religious education, the expense, exclusive of salaries, is not excessive.

A community vacation church school affords an opportunity

for coöperation of the different denominations and turns the interest of the community to the work of the Church.

There are dangers to be avoided in the vacation church school enterprise, too. Although the community vacation church school may bring desirable results as suggested, care should be taken that the enterprise does not become solely community sponsored without the direction of the churches in the community. This is necessary if the vacation church school is to remain an agency of the Church for religious education.

Leaders in the vacation church school need to examine their program with care to see that it is a balanced program as well as to be assured they are not duplicating what is being done by other agencies within the church or community. The recreational and handwork features are often made so attractive in order to enroll children in the school that this phase of the work predominates. There are values in recreation and handwork which may be lost in the attempt to use these activities as bait to induce children to attend the school. This may develop a selfish spirit on the part of pupils, as there is often a demand to take home everything that is made.

Some vacation church schools have moved just as far in the opposite direction with the danger of overstressing altruism. In order to share with others, one must have something to share. The needs of the group, then, must not be stinted in an attempt to develop a spirit of unselfishness.

The vacation church school during its thirty or more years of growth has shown steady progress. The number of schools held have been greatly multiplied. The passing of the years shows a progressive change in its purpose and function and its program.

In some instances the work and results of the vacation church school have created a desire on the part of a church or community to give further opportunity for religious education, and a week-day church school has been set up.

The church through the vacation church school has come in contact with boys and girls and adults who otherwise could not be reached. In certain mountain and isolated sections the vacation church school offers an opportunity for religious edu-

cation to the people which is not available at any other time. The winter weather does not always permit the attendance of rural children at the Sunday church school; but in the summer time, when it is too far to walk, trucks and smaller cars, loaded to the top with children, come to a central place for the vacation church school.

Space will not permit the relating of experiences given by many vacation church school leaders which point to worthwhile results. The fact that the schools have increased in number would indicate that there must be value in the movement.

Now that the movement seems to be firmly established, leaders in the vacation church school might well focus their attention on the educational status of it and greater values to be attained. The trends of the times seem to point in the direction of a unified program for the vacation church school based on modern educational theories with textbooks as source materials; trained teachers secured for the school; a program of training given previous to and during the period of the school, the latter in the form of workers' conferences; community schools which mean less individual church expense and better housing and equipment; and on the whole a higher standard for the vacation church school.

SUGGESTIONS FOR FURTHER STUDY

1. In what ways may the vacation church school contribute to the growth of Christian personality?
2. What methods would you use in discovering specific objectives for the junior group in the vacation church school? Illustrate.
3. How may a teacher determine that the specific objectives have been attained?
4. With the needs of a particular group in mind, outline a program for one day in the vacation church school. Indicate what use might be made of the textbook.
5. Why did you select the activities outlined in your program above?
6. What is the place of time schedule in your program?
7. What is the value of total group assembly in the vacation church school, and when and under what circumstances would you suggest that it be used?
8. In what ways might the program of the vacation church school be correlated with that of the Sunday church school?

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CHAPTER XIV

RELIGIOUS EDUCATION IN THE CHURCH COLLEGE

EDWARD S. BOYER[1]

"Lay hold on life," part of an oft-expressed line, indicates a chief sentiment of the American college student. Deep down amongst the impulsive urges of his life dynamic forces leap out to that which seems the most fascinating. This is a clean, pure stream of life at its source. How quickly that stream becomes strong, rich, and resistless in its surgings, or sluggish and impure, only the true teacher comes to know. Youth's outreach for spiritual ideals is the hope of religion. The new sources of power within his life drive him to ceaseless effort in finding satisfactions.

By the time young men and women have reached college age the selective processes have been at work making it the rule that the best type of young people enter college. This by no means indicates that the million youths now in American colleges and universities include all of the superior group. Conditions, financial and otherwise, keep many from a college training. If the wheels of fortune could remove that small percentage of students who get into college but should not be there, and in their place put the portion of the superior group that remain outside, the cause of higher education would be advanced.

However, the normal trend of the youths in the college shows ample capacity for doing effective work if they have wisely chosen this field of study. And further, these developing powers, if rightly directed, are equal to the task of responding adequately to the moral and religious problems that baffle the age.

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The serious problem arises when youth and adults as well raise the question as to whether the church college is now a religious institution. Does it serve its original purpose? Has the college anything to offer by way of creating a religious motivation in a mechanical and socially distracted period? Can it, through its present process, stimulate young minds for commitment to moral and religious leadership? Does the church college meet the normal expectancy in creating an environment which develops a thoroughgoing religious intelligence, high moral purposefulness, and idealistic initiative?

The doubt which lies behind such questions makes them lively indicators of the present attitude toward the church college. Is there any legitimate reason why parents, interested in having their sons and daughters spend their collegiate years where religion and education meet, should not ask whether the college founded by the church performs its religious function? They observe in certain groups of church college students no particular elevation of moral purpose above those educated in state schools.

Reports from surveys indicate a diminishing emphasis on religion in many such colleges among some students, and a critically hostile attitude toward that which is religious; while those who give little thought to such matters often join the ranks of the totally indifferent and leave the subject entirely outside the circle of their interests.

Little wonder that recently there has developed a sense of inquiry concerning religious education in the church college. Educational institutions come into existence because of some felt need. If the need ceases to be met and the institution continues to function, then adherence to the original purpose may rightly be examined.

The *raison d'être* for church colleges has been their religious objective. It has been assumed in the past that educational procedure blended with religious zeal and enthusiasm made for effectiveness in higher education. It is the purpose of this chapter to trace briefly the fortunes of the church college under this motivation, and particularly to note the conditions of religious education in the colleges of the present. The term religious education is used by the writer in the broad

sense of applying educational principles to the development of religion.

THE INTEGRATION OF RELIGION WITH EARLY HIGHER EDUCATION

The church college was the pioneer in the field of American higher education. Up to a hundred years ago and later there was probably not an institution of higher learning in America that did not owe allegiance to some religious denomination. The colonial colleges, such as Harvard, Yale, William and Mary, and Columbia, were no exception to this rule. The first settlers in New England were radicals in religion and politics. Harvard College was founded as a missionary enterprise. The very foundation of this first great college of America was a religious need. The record of parish affairs made up the history of the early New England towns.

Religion-Centered Culture

Out of the Protestant Reformation came the idea of a religion-centered culture. Along with it came an intense religious enthusiasm, a deep instinct of self-government, and a spirit of independence. The Puritan exodus to New England consisted of people who appealed directly to the Bible as a divine standard. The state they were to found was to consist of a united body of believers, citizenship itself to be coextensive with the church. Obviously, there was no room for heretics in such a régime.

At the bottom of the early theory of education in America lay the dominant idea that every one must be taught to read the Bible and understand the doctrines. For years European nations were distracted and confused by the problem whether they should accept the authority of the church or that of the state. Early American education gives ample evidence that the solution of this problem with the colonial forefathers was a correlation of church and state in the carrying out of the common pursuits of life.

This solution reflected itself directly in the early institutions. The church came first, but the college was a close second in the realm of their interests. The main purpose of Harvard Col-

lege was to raise up men who would be godly and intelligent ministers. At Yale a part of the early purpose was stated as follows: "And the end of all learning is to fit men to search the scriptures." A percentage distribution of Harvard graduates from the academic departments between the years 1642 and 1775 with reference to vocations shows that ministers head the list with forty-nine per cent. The nearest second is the unclassified group with twenty-two per cent, while the lawyers bring up the rear with only six per cent of the total.

ELEMENTS IN THE COLONIAL PROGRAM OF RELIGIOUS EDUCATION

Life was largely experimental to the colonial settlers. Working out an existence in a rough, new country took ingenuity and courage. Sacrifices were extensive and bitter. Their future held few hopes, much foreboding, and little comfort. One phase of their life remained a continual bulwark of defense—namely, their religion. For this they had sacrificed all they possessed. Little wonder is it that we find the colonial colleges dominated by a religious motive.

Elements of Strength

The momentum of religious zeal in colonial days was a driving force to be reckoned with when counting the assets of the period. Educationally, it was the power that created and sustained the colleges through the trying experiences in the early decades of their existence.

Along with religious zeal there existed a high form of intelligence in the officers of these young colleges. History makes it clear that the leaders were themselves college men from England. The presidents in the early years of these colleges, as well as the ministers in the colonies, were men who had obtained sound collegiate training in English universities.

Churchmen joined in the search and found the slender means necessary for starting those collegiate institutions which later have figured so largely in American higher education. The prayers and thoughtfulness of these religiously motivated men were causal in this respect. Historical data of this period give

evidence to the fact that the government, the church, and higher education were linked together in such an inseparable way that each contributed largely to the ends sought by the others.

Elements of Weakness

The dehumanized character of knowledge was a deterrent to educational advancement. A survey of the curricula of colonial colleges gives ample proof of this lack of integration. Said one college president even in a later period, "The college forms no integral and necessary part of the social system." Uncritical acceptance of a few great thinkers of the past was a common practice. Captivated by the essentials of an antique life—its urbanity, rationality, and intellectual freedom—there was no desire to be bothered with the puerile trappings necessary to sympathy and breadth of vision for the practical arts of living.

The early collegiate curriculum followed closely the European prototype.[2] Educators sought to extract useful knowledge from the acient languages. Latin, through Roman influence, had become the handmaid of religion. Latin, Greek, and even Hebrew were considered fundamental for all art, science, and jurisprudence. Logic, rhetoric, moral philosophy, mathematics, and theology were other studies.

President Dunster, the first head of Harvard College, writing his first address in 1602 to the Board of Overseers, proposed the regulations for the college and then adds this significant statement: "Every scholar shall be able to translate the original of the Old and New Testament into the Latin; also to logically resolve the scriptures." [3] It is true that perhaps three-fourths of the studies pursued had no direct bearing on the work of the ministry. Such, however, might as truly be said of West Point to-day in relation to the soldier's profession.

The intellectual mood of the times was dogmatic and intolerant. Instruction was given by the lecture method, which was polemic in nature. Religious, not state institutions, fos-

[2] Snow, L. F., *The College Curriculum in the United States,* p. 11 (New York: Teachers College, Columbia University, 1907).

[3] *New England's First Fruits,* p. 24 (Old South Leaflets, 1643).

tered education. And even had they been state institutions, the net result would have been the same for many decades in these early colleges. Church and state were inseparable. Science as we know it to-day did not exist. Most of the best thinkers did not even possess the attitude of mind requisite to the meaning of science. Grotesque and unfounded suggestions were made to answer the phenomena of cause and effect.[4] The realms of astronomy, mathematics, engineering, and physics were more often than not included in moral philosophy. The glamour of tradition thrown around much of the ancient languages caused students to be "loaded as asses with other people's learning, and forced to hold to the path by blows." The colonial educators failed to realize that the political, social, and religious conditions of the older civilization had passed away. They faced a wild and uncultivated country. Figuratively in a day of gunpowder and bullets the colonial college sent men out to fight the battle of life with "stinkpots and false faces." [5]

The practical ends of life were not served. Even men of substance were often unable to read and write. A renascence of witchcraft and religious excitement passed through the colonies. Sordid tales of witch trials, many foul and revolting, were spread through the colonies as "religious reading." Even the clergy were profoundly convinced that they were compelled to believe every ghostly or horrible tale and pass it on as a sign of Providence.

The venturesome spirit of these pioneers was not to be denied. Justice toward the critical demands of both the individual and society called for a change in educational procedure and religious thinking. Such change came later when new tendencies set in with a changed attitude toward church and state.

RELIGIOUS EDUCATION AND THE RISE OF NATIONALISM

As a historic movement nationalism is bound up with Protestantism. After these two forces came into the world the church became subordinated to the state and civil power. Prot-

[4] Meriwether, Colyer, *Our Colonial Curriculum,* p. 184 (Washington, D. C.: Central Publishing Company, 1907).

[5] Eggleston, Edward, *The Transit of Civilization,* p. 20 (New York: D. Appleton & Co., 1914).

estant nations have admitted their obligation to make possible the instruction of their youth. At the same time it has also been clearly recognized in democratic states that the "civil and ecclesiastical powers shall exist separately." [6]

The constitution of the general government of the United States is founded on the presumption that each individual shall possess some degree of education. The recognition that there is a nation above the state and that the nation can make and unmake laws and government is common to American thought. The separation of church and state as a political principle in modern times had its rise in the state of Virginia in the year of 1775. "Previously at least half of the wars of Europe and half of the internal troubles since the founding of Christianity had a religious basis." [7]

The separation of church and state in Virginia was caused, first, by the religious dissenters of the Virginia colony, and in the second place it was due to the low morality of the Anglican clergy in the state. The struggle for religious liberty became a parallel and interrelated movement with the struggle for independence. The outcome was a free church in a free state.

Theological controversies made the way of progress difficult for Harvard and Yale. Bitter jealousies and strife amongst the religious sects brought troublous days to all of the young colleges in the national period. Following the War of the Revolution the religious side of college life seemed to be thrown into the semidarkness of denominational strife. They were continually fighting off the awful specters of heresy, schism, and false doctrine.

Soon the political current of life began to run so strongly that all other interests were swept along with it. While the Revolutionary struggle left the colonies with the forces of life much depleted, a new sense of self-respect and national importance soon possessed the people. A "theological thaw" was in process. The complex, mechanical doctrines of Calvinism gave way at many points to an easier and broader religious interpretation of life.

[6] Cadman, S. Parkes, *Christianity and the State,* p. 122 (New York: The Macmillan Company, 1924).

[7] Bryce, James, *The American Commonwealth,* Vol. II, p. 554 (New York: The Macmillan Company, 1924).

Near the beginning of the nineteenth century emphasis was made "on the worth of man and the naturalness of his living a loving, sober, righteous, and godly life." All this joined harmoniously with the "new national sense of the political worth of the people of the nation." [8] The collegiate spirit of the period was manifested in the form of a hope for a national university.

Thomas Jefferson, author of the Declaration of Independence, and other early educational statesmen, after much struggle against popular indifference, religious jealousy, and unwise opposition, launched the first state university, the University of Virginia, in the year 1825. There was a worldly and scientific emphasis in this movement which was born of a new humanistic realism. The principle of the separation of church and state was definitely adhered to in the establishing of this university. Michigan was next to establish a state school. After this several states, aided by federal grants, made possible the development of state universities. Small, struggling, unpromising institutions they were for several decades after their founding.

RELIGIOUS EDUCATION IN THE GROWTH PERIOD OF CHURCH COLLEGES

The fact must be observed that such state institutions of higher learning could not be established without intense opposition.

In truth they took shape in the midst of bitter, sectarian battles. In a period of abnormal sectarian emphasis the procedure was a strange and daring one. The people of Virginia, as with other states, were unwilling that new and strange doctrines should be brought in to subvert the minds of youth. Yet Jefferson and those with him labored with the struggling young university to unite the principles of democracy and education.

The Movement Toward Secularization

The Dartmouth College decision of 1816 guaranteed the perpetuity of endowments, thus fostering the private and de-

[8] Babcock, K. C., *The Rise of American Nationality (1811–1819)*, p. 199 (New York: Harper & Bros., 1906).

nominational colleges. It also closed the possibility of changing charters of old colleges and making them over into state institutions. The opposite effect was to augment the people's desire for the creation of new state universities. The full tide of the secularization movement was not seen until after 1850. The aim then became entirely civic and industrial, not ecclesiastical or religious. Harvard, Yale, Columbia, Princeton, and William and Mary passed through a change which turned the divinity section of these schools to a study of the classics. And even in these colleges the civic, industrial, and professional purposes began to be recognized.

The growth of the denominational colleges was a direct reaction against this secularization process. The same fundamental religious motive that dominated the founders of the colonial colleges served as the dynamic force to start the development of church colleges as a reaction movement to state-controlled higher education.

Secularization in higher education was not a welcome change. The strife has been long and bitter. Nor has it ended. Expressed in terms of a modern liberal thinker, Dean Inge, the conflict still exists, as follows: "The worst enemies of Christianity are bad Christians. If I had to find a name for that view of life which is incompatible with Christianity, I should call it 'secularity'—that which the New Testament calls 'the world,' human society as it organizes itself without thought of God and the spiritual life." [9]

The purpose which moved the establishment of the large majority of "all of the colleges from the foundation of Kenyon and Western Reserve in the middle of the third decade of the nineteenth century to the beginning of the Civil War" was to supply a well-qualified ministry. Convinced that the principles of Christianity were essential in the attainment of all knowledge, it was thought necessary that institutions of learning have religion as a basic principle in their foundation.

Kenyon College, founded in 1824, was endowed "not for mere secular learning or even of general Christianity, but with the object of raising up college men to administer to the

[9] Inge, W. R. "Religion, Science, and Politics," *Forum Magazine*, p. 347, December, 1930.

flock of Christ in the remote West." Oberlin College was established in 1833 to help offset "degeneracy in the church and the deplorable condition of our perishing world." Marietta College, established in 1835, was begun for similar reasons. And Western Reserve was begun for dominantly religious purposes. Depauw, Wabash, and Franklin were all developed from religious beginnings.[10]

Albion, Hillsdale, and Olivet Colleges in Michigan were begun with strictly religious purposes. Between the years of 1818 and 1863 eight new colleges were founded in New England. The Baptists were represented by two, the Roman Catholics by two, the Congregationalists by one, the Methodists by one, and the Universalists by one.

The rising tide of national spirit was prevalent. A significant group of educators were convinced that public ends could best be served by state-controlled colleges and universities. The answer that the church group made was the construction of more denominational colleges. The import of this reaction is to be taken not as a rebuff to the state educational procedure, but only as an indication of the determination to insist on Christian training as being paramount.

Under the drive of such a purpose these church colleges were builded. Their beginnings were not auspicious. Their first years and even their later years found them in beggarly situations. Yet the vigorous religious purpose which prompted the efforts were fundamental and insistent. Secularization of education meant one thing to those interested in the church—namely, that the religious element in the training would be left out. This was not acceptable to those who believed that the church had come to make a valuable contribution to humanity.

Expression of Religion in the Colleges

Quite commonly in the first decades these church colleges established and maintained Bible departments as the distinct academic expression of religion. The study was of a distinctly literary character. Minute examination of textual material was common. The Greek and Hebrew languages were taught

[10] Thwing, Charles F., *A History of Higher Education in America,* p. 230 (New York: D. Appleton & Co., 1906).

in order that some study of the Old and New Testaments might take place in the original languages. This emphasis is quite illogical, growing out of the Bible-centered religious culture of the period.

Through many of the colleges surged such waves of evangelistic enthusiasm that rational attitudes toward religion and religious problems were submerged. Special meetings of a revivalistic nature frequently took place. The president of the college along with the head of the Bible department were quite regularly ministers of the denomination which founded the college. They would normally give leadership to such movements. Students were influenced to take up the ministry or missionary work as a specific vocation in life.

Whatever may be said of the educational process, whether too overwhelmingly given to emotional stirrings without proper rational balance, or to a literary study without a sufficient amount of social interpretation, there was produced a large quantity of sturdy leaders loyal to the cause of religion in their day. They furnished the religious dynamic which gave the moral fiber to much of the pioneer activity of this country.

Shortly after the turn of affairs following the Civil War certain trends began to take shape in higher education which were bound, in the end, to produce momentous results. First came the rise of state universities and the growing acceptance of the idea of state-controlled education. The church college, first having a position of predominancy, paid little heed. But it soon found itself following the more effective means and methods of the state educational institutions. The effects of this strained relationship remains a problem still to be reckoned with by educational statesmen. The second of these trends lies in the diminution of intellectual interest in religion. The fires of evangelistic enthusiasm that ran through the pioneer period served their purpose in burning up the dross of immoral motives and stirring men to religious living. Leadership in religion could forget the rigid application of intellectual and social principles if fervor and zeal were present.

The third trend is the social changes that have taken place: The change from a predominantly rural to an urban type of civilization; the industrial revolution and machine production;

rise of the American city; development of the extensive school system; the massing of capitalistic wealth; the study of social responsibility and internationalism. These have all reflected themselves increasingly in the religious education problems of the church college. In the final section of this chapter, immediately following, attention will be given to the situations which these trends finally present to the religious educator in the current life of the church colleges.

PRESENT CONDITIONS OF RELIGIOUS EDUCATION IN THE CHURCH COLLEGE

If approximately half of the students being given a college education are receiving their training in institutions that recognize a relationship and dependence upon some denomination of the church, it seems important to note the religious character of these students that enter such institutions of learning.

With respect to religious attitudes and culture there are four types of students that enter such colleges. First, the student that comes out of a conservative background and holds tenaciously to the viewpoint of his childhood and youth. Second, the student who has grown up in the traditional religious environment and finds the college unsatisfactory. He concludes that religion is outgrown. Third, the student who comes out of a nonreligious environment and tries to establish himself in the new life but fails and remains indifferent. Fourth, those who possess the traditional viewpoint and come into a college environment which is similarly traditional. For the most part they grow up conservatively religious and add to the list of those who think of religion as an "inclosed garden" to be "watered and fertilized from unique sources." [11] Religion to them is a separate, self-propagating, self-inclosed life.

There may be added, perhaps, another group, small in number, but significant. The membership of it have had rather consistent training in religious education. They have come from a home environment that is rich, cultural, and advanced in religious thought and expression. With eager minds they scan the intellectual horizon for new light on religious prob-

[11] Coe, George A., "What's Coming in Religion?" *Christian Century,* p. 1619, December 31, 1930.

lems. They seem to be able to integrate their religious attitude with the social and scientific phenomena. There are but a few of these. Along with those who climb to heights by sheer initiative they form the small group that bear the torch when civilization comes to the edge and the semidarkness of strife, fear, passion, and the dogs of war hold sway over men rather than Christian character expressing itself in reason, courage, self-control, and love.[12]

RELIGIOUS PURPOSES SERVED BY ORIENTATION

Orientation is for the purpose of assisting the student through the maze of circumstances in his first experiences of college life. It is assumed that now the student must begin to study and think for himself. But there is much readjustment. The new student is a stranger socially. He is presented with a greatly enriched program. His contacts are to be much broader. There must be readjustment of social attitudes. Much mingling of sexes is often a new experience. Relationship to new, exclusive, social organizations are to be understood. Financial responsibility must be assumed.

Among the chief personal problems experienced by students in their first year in college, such as caring for their finances, choosing a vocation, fear of failure in courses, and the formation of proper study habits, the one of making religious adjustments and answering doubts and questions in this field assumes important proportions. The provision for orientation, such as freshman week, orientation courses, and senior college students acting as advisers, must take religious problems into account.

ATTITUDE OF STUDENTS TOWARD RELIGION AND RELIGIOUS INSTITUTIONS

A recent religious survey[13] of the 1929-30 freshman class of a mid-western college indicates quite definitely that students take over during childhood in a rather wholesale manner such

[12] Brumbaugh, Dean A. T., *Personnel Administration in Higher Education,* lecture course notes on (Chicago: The University of Chicago Press, 1930).

[13] Dudycha, G. J., "Religious Beliefs of College Freshmen," *School and Society,* Vol. 31, pp. 206-208, February, 1930.

beliefs as obedience to the Ten Commandments, existence of God, divinity of Jesus Christ, existence of the soul, Christ died to save sinners, and Sunday is a holy day. In each of these beliefs the members of the incoming freshman class showed a strict adherence to the extent of ninety-eight per cent, and in none of the above-mentioned beliefs did they drop below ninety-one per cent. Such figures would vary greatly in different localities according to the religious teachings of the churches in the communities from whence students come. The above figures in no sense indicate that such numbers have thought through their conviction on such matters. In fact, experience of teachers indicates that such is not the case.

Inquiry into students' real attitudes toward religious institutions, such as scriptures, creeds, prayer, religious precepts regulating conduct, and church worship, reveal a different situation. Familiarity with the Bible is small. In fact, the Bible for most of them is not a vital force in solving everyday problems. They have very hazy and indefinite notions of its contents, turning to it perhaps in times of distress and difficulty. Prayer is rather common, but belief in institutional creeds is not so common. Those who follow the religious precepts, such as the Ten Commandments as compared with the conventions which obtain in the immediate society in which they move, are not as many as may ordinarily be supposed. There is quite an amount of church worship, but all too frequently the student entering college declares a four-year holiday on church-going. Yet it is probably true that from fifteen to twenty per cent of the students participate in the worship service of the church. A lesser number, yet a significant group, gather in church school classes from Sunday to Sunday and listen to lectures on religion or form discussion groups that consider moral, ethical, and religious topics.

There is little interest among students to-day for religion in its ancient forms. The most outstanding reasons for their attitude are the new critical views and scientific methods adopted toward the problems of life. Out of the rushing, socially-complex currents of American life they come, many from homes of easy opulence and perhaps religious indifference. Students share the doubts and indifference of their

parents and cast a suspicious eye on any hard-and-fast presentation of religion in church or college.

That these students will need and desire the ministrations that religion can give later on in life when problems become difficult there is little question. But while in college many other interests demand their attention, especially social interests along with other deterrents to religion confuse and weaken the student religiously.

Whether they realize it or not, nearly every student has a religion of his own, though it may be inadequate. Often there is no orderly plan of life with religion functioning as a vital attitude to determine the processes. They love life in its free expression. Their dire need is an intelligent study and grasp of the truths of religion as they relate themselves to the social and scientific processes of the age.

THE DEPARTMENT OF RELIGION

The number of historic Bible departments having simply a literary and historical study of the Bible is becoming less and less. The change began with subjects such as sociology, ethics, philosophy, and missions being combined with courses in Bible. Later the new and important emphasis came in the religious education movement. Courses in this new phase have developed rapidly during the last quarter of a century. In some colleges the department has been given the name this new emphasis bears. More recently the tendency has been to group the courses in Bible, religious education, and religion into one department, and given the more accurate and inclusive name of department of religion.

But far more important than the name is the character and function of the department. The newer type amongst them are teaching courses in such an attractive and scientific manner that virile and high-minded students are interested and find intellectual satisfaction and spiritual enlightenment. In such departments religious instruction has kept pace with developing scientific truth. Religion is not regarded as an appendage but rather as a vital factor in harmony with general intelligence. It must rest down on a basis of fact and evidence, not on theological dogma. Religion is regarded as humanized life with

intellectual as well as emotional content. Coming out from such a department the graduate of the college is assisted in orienting himself to his world with a fuller understanding of himself and his environment instead of being dazed, timid, and bewildered in a strange world.

Religion is an attitude, a way of living, not an aspect of life. Multitudes of young men and women are being turned out of church colleges ignorant of moral and religious values involved in this attitude. The teachings of some departments are "conditioned more by the prejudices and traditions of supporting constituencies than by eagerness to discover the truth." Whenever such departments have reduced their purpose to the ancient practice of apologetics and homiletical text-hunting in one book, even though that book be the Bible, their usefulness is much reduced and effectiveness greatly curtailed.

Fortunately the trend is in the former direction. Conditions of education within the church college itself have assisted in the change. Instead of departments of religion attempting to follow out the lines of ancient theological thinking, they are turning to the scientific method and "proving all things and holding fast to that which is good." This is an imperative demand in a period of shift and rapid change. Courses such as Christian ethics, applied Christianity, history of religions, psychology, and philosophy of religion are indicative of the new interest.

CURRICULUM STATUS

Of the courses now being given in the departments of religion, about four-fifths have a historical or literary aim. According to a recent survey one-half of the courses aim to cultivate personal religion, one-quarter aim to instruct in religious doctrines, while two-thirds of them are intended to conserve and develop religious faith. The cultural purpose is dominant, yet a marked professional trend is certain and definite among the courses. The A.B. degree is the most common one given toward which religion courses are accredited. In a very few cases the Bachelor of Theology (Th.B.), Bachelor of Religion (B.R.), and Bachelor of Sacred Literature are being given as college degrees, thus permitting a specialization in the field.

Out of a background of theological dispute and linguistic requirements the present study of religion arose. From the narrowly evangelistic aim dominating an early period the literary-historical emphasis developed. Now it seems apparent that the main study will soon be along social and scientific lines of procedure. Just the form these studies will take in every case cannot now be known. The technical study of religious education will introduce much new material into the curriculum as it has already done. The momentous ethical problems of society involved in making religion function in the industrial, governmental, and recreational phases of modern social living is sure to be another important step in curriculum advance.

In this connection the problem of creating textbooks in this field has become a baffling one. A peculiar situation arises. To those who have studied the matter carefully it appears that there has been and is now much writing in the fields of theology, Bible, and religion. But the vast majority of books are prepared either for graduate study or popularly written for use by the general public. Few are constructed for the specific purposes of meeting the needs of college students in classroom procedure. Change in this respect may take place as progress is made in the new fields of study already mentioned.

TEACHERS OF RELIGION

Christian education is creative and exploratory. When true to its name it is adventurous and experimental, growing into new life through change and difficulty. Men who lead under the drive of a compelling passion for truth rise to new levels of thinking and find little difficulty in maintaining a wide fellowship of students.

The majority of the teachers have, until recently, come to this field of work through theological preparation. Not until this decade has there been any considerable effort to make the graduate emphasis in education. Some teachers have received their training through experience but show their lack of study under competent leaders. Possession of the Ph.D. degree or other degrees is indicative of efficiency only as specialization,

for the teaching of religion directs the teaching energy into constructive, scientific, and truth-seeking channels.

In some colleges where there are yet restrictions laid upon the teacher a restrained attitude keeps men from broad-minded and free-spirited instruction. Where there is an atmosphere of necessity to conform to certain set ideas and aspirations, then nothing of unusual consequence may be expected of the teaching. This is only conducive to a tragic blight that ends in moral paralysis and intellectual senility. Fortunately the free air of modern research and discovery is dispelling such unwholesome conditions. The majority of college teachers now have done their advanced study in graduate schools where freedom of thought and expression is held paramount. This attitude they carry with them in their own place of teaching.

Various contacts through conferences, educational and vocational guidance activities, social and recreational activities, administrative relationships, and other student-faculty relationships are opportunities of immense significance in building religious attitudes. Religion more than any other college subject is affected by personal and social contact. More effective use of this means will be used in the future.

As the old lecture method of classroom instruction is rapidly giving way to discussion, socialized recitation, and experimental methods of instruction, so is the cold, stilted type of faculty-study relationship giving way to a friendly and more humanistic type of treatment.

RÔLE OF THE CHAPEL SERVICE

Chapel service in a church college has been a traditional institution. It has been generally believed that such exercises made a contribution to the religious life of the students. It has also been held that even compulsory chapel should not be regarded as a "routine enforced but as an opportunity provided" for personal development. All this is possible if the college authorities provide a building and service which "evokes and ministers to the real spirit of religion."

But the practice has been assailed, mostly by student groups. They have contended that the compulsory nature of chapel struck at the principle of freedom which is basic to religion.

The complaints lodged take various forms, such as lack of opportunity to worship, too much time taken with the routine of announcements, talks dull and uninteresting, exercises lacking the semblance of sound thinking on religion. The necessity in the case would appear to be not that of preserving a certain type of exercises but rather the one of giving favorable opportunity for religious worship and thoughtfulness to be developed in college youth. Increasingly, the slipshod sort of chapel exercise is passing, and the quiet, rational, and worshipful type is taking its place.

COMMUNITY FACTORS AFFECTING RELIGIOUS EDUCATION

The churches in the college community are a vital factor in the religious life of the students. Those who accept the traditional viewpoint are usually present in the church services in large numbers. Those students who seriously feel they must make a choice between intelligence and religion, "fleeing the prison house" of dogmatic traditionalism, will not be present in services that emphasize conventional forms and fail to vitalize elements of the service with fresh and vigorous interpretations.

Notable efforts are being made in the churches and Sunday schools of many college communities to meet real needs. That they are not always properly appreciated would seem apparent. And yet the psychological approach is often lacking, and dominance of set forms of procedure or lack of a humanized, virile program has precluded any popular movement in the direction of student participation.

Many community clubs take a commendable stand by way of finding employment and furnishing scholarships for worthy students. Some community institutions act as negative factors in the moral life of students, such as certain types of loafing places, low types of public dance halls and clubhouses, or places where the drinking habit may be fostered. Administrative control usually reduces these perils to a minimum. The homes of many college communities form the practice of establishing friendly and helpful relations with college students. Usually, it may be said, the community rises to meet standards of whatever high moral level the college may produce.

LIMITATIONS TO PROGRESS

Civilization is trying to replace blind passion, ignorance, and meaningless banalities with truth and intelligent action. The struggle will be long and tedious. Religion in the church college remains in mortal danger of giving up the struggle and falling into the ruts of superstition and intellectual decay. The orientation of religion to the social, ethical, and industrial problems is a task calling for a high degree of intellectual skill. If the task is prolonged too far, there seems little hope of Christianity being the vital regnant power that it should be in the next generation.

The church college is born of an institution that is closing out one era of its progress. Just now religious motivation must be adjusted in a more vital way to economic, political, and professional life. The college, forging ahead intellectually, finds itself strained in its loyalty to the institution that gave it birth. On the other hand, the large university sets a pace for the small college which demands highest effort and developing standards.

There has been a diminishing emphasis in church colleges on the very phase that has made them distinctive. If religion is in any sense static and confused at the top, the church college is in a strategic position to assume a leadership which may be positive and constructive. Departments of religion by liberalizing their studies may meet the demands of religion in a mechanized and swiftly moving age. The day of serene closet study of religion is past. Religion is in for a prolonged season of buffeting on the high seas of common life.[14]

Teachers sometimes come to fear freedom and the moving state of mind that experiments and grapples with new ideas. Some are marked by Bible exclusiveness. Low salaries keep many strong teachers from the profession. Libraries in some instances are loaded down with ancient theological lore instead of having the shelves freshly stocked with recent studies on the nature, function, and application of religion.

[14] Boyer, E. S., *Religion in the American College*, p. 67 (New York: The Abingdon Press, 1930).

THE THRESHOLD OF CHANGE TO NEW RELIGIOUS EMPHASIS

Religion will become a vital factor in the education of childhood and youth. The resources of the sciences and the arts must be constructively builded into the intelligent faith of college students. The limited ideas of an individualistic religion must give way to a socially-minded concern for the conservation of human values. The interpretation of Jesus' way of living will be so dynamic that the palliatives used for life satisfactions in the "new paganism" that has swept the world recently will lose their charm when compared with the abiding powers.

The church college will be truly Christian in the use of its money, standards for its teachers and workers, conduct of athletic contests, rules of conduct, and publishing of reports and records when vigorous ethical standards are applied.

The new era just dawning presages fascinating possibilities for religious education in the church college. It undoubtedly means much change and unforeseen sacrifices.

SUGGESTIONS FOR FURTHER STUDY

1. If a college is established by a church, does that guarantee that it is truly a Christian institution? Discuss.
2. Indicate the sense in which education and religion should go hand in hand in making their contribution to civilization.
3. Is there any real value for religion in the expressed condition known as "flaming youth"? Give reasons for your answer.
4. State reasons for the assertion that religion in the past has been "out of gear" with life.
5. Should the home community church do more to fit students religiously for college, and should it expect more leadership in return?
6. Is it true that young people lose their religion when they go to college? Analyze carefully and see if there are grounds for this oft-repeated statement. Show the truth or falsity of it.
7. Analyze the condition in some college circles called the "conflict of science and religion." To what extent is the conflict real?
8. Should all Christian students in a church college take technical courses in religious education? If not, what part should they take?
9. Name the important sociological factors which call for a social emphasis in religious instruction.

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CHAPTER XV

RELIGIOUS EDUCATION IN TAX-SUPPORTED INSTITUTIONS OF HIGHER LEARNING

J. M. CULBRETH[1]

THE UNDERLYING PHILOSOPHY OF THE PROBLEM

It has been said that the purpose of state education is the development of a citizenship capable of sustaining a socialized industrial democracy. This concedes the importance of character building. Knowledge and skill cannot by themselves preserve the social order. Good citizenship involves more than a mastery of the technique of a curriculum.

By a State College President

A former president of Rhode Island State College, Dr. Howard Edwards, supports this view in language strong and clear: "In whatever school a man is trained," he said, "there is a growing demand that he be able to orient himself with life at the full and recognize duty in its obvious and far-reaching requirements. It is in the highest degree essential to effective workmanship to demand that the worker, besides being skilled in his task, should be able to orient the task itself in its relations to a vaster whole; should understand and evaluate himself as a worker; should comprehend his relations to other workers, both in his own field and in other fields; and, above all, should be motivated in his work by high and fine ideals of responsibility, integrity, and accomplishment. That is to say, all schools must have a common objective—namely, to take the strong and the capable and to motivate and equip them for the service of mankind."

[1] Director Wesley Foundation, Methodist Episcopal Church, South.

By a University President

In the same vein, President Chase of the University of Illinois declared: "An educational institution that is doing its duty helps its students develop a method of living, helps them develop the virtues of civilization. It trains them to understand the life about us and to find out the truth about this life. That is a real contribution to Christianity. Any institution that is worth while tries to give people an attitude toward life, an outlook of sympathy, that is grounded in spiritual forces. It ought to try to give a man some sort of philosophy about life, some sort of orientation."

By an Independent University President

A former president of Cincinnati University, Dr. A. L. Reed, replying to the charge that American colleges and universities are godless, set forth the ideals of education in the following terms: "The more profound and significant expression of religion in the faculties and student bodies of the land is found in a wholesome abandon to the spirit of truth worshiped in lecture halls and laboratories; to the spirit of reason, worshiped in all interchange of intelligence; to the spirit of law, inherent natural law, worshiped in the study of all phenomena; to the spirit of life, worshiped in all human contact and in the promotion of fellowship, welfare, and happiness; and, finally, the spirit of aspiration, worshiped in the cultivation of all exalted human ideals. Out of these elements, truth, reason, law, love, aspiration—all of them, all-pervading, unified, and eminent—is evolving a newer and more glorious conception of God."

By a Secretary of a Church Board

A new point of view to-day challenges the thought of educational leaders. It has been thus strongly expressed: "In certain important aspects, the relation of religious education to general education is symbolized by the relation of the system of veins and arteries of the human body to the body. The circulatory system which conveys the blood to all parts of the body is itself a part of the body. Prick the body anywhere, without or within, and it bleeds, because the system

which conveys the life-giving fluid pervades the whole body. Extract the system of veins and arteries from the body, and the body is a lifeless thing. So also is the circulatory system lifeless and useless if removed from its place in the body. In similar fashion religious education may be thought of as something definitely permeating the whole body of general education. Prick the body of the right type of general education anywhere, and religious education manifests itself. Extract religious education from the body of general education, and the body becomes an imperfect, abnormal thing. Separate religious education from the body of general education, and it, too, becomes abnormal, defective, and impotent."

The Materials of Religious Education in Tax-Supported Schools

An examination of the materials of tax-supported education shows considerable agreement between the offerings of "secular" education and those of "religious" education. As a matter of fact, standardized colleges and universities to-day conform to curricular requirements prescribed by educational associations in which they hold membership. This necessarily brings about a large degree of uniformity in the selection of subjects and textbooks. It turns out, therefore, that state institutions have in their curricula many subjects which are identical with those used in the schools of the church; and, on the other hand, church schools catalogue many of the courses required by state institutions. Without question, much material of education that may be used for religious purposes is common to the state-supported schools and the schools of the church.

Furthermore, many state institutions include specific religious subjects in the courses offered for undergraduate and graduate degrees.

Forty-nine state universities and colleges and twenty-five state teachers colleges in North America offer credit courses in Bible and other subjects in religion. In the South alone nineteen state universities and twelve teachers colleges offer such courses. Of the total number of state institutions included, sixty-nine give the instruction at their own expense.

1. The principal questions that arise in connection with teaching religion in a state school are the following: (1) What subjects shall be taught? (2) To what extent is interpretation allowed? (3) What is the attitude of the different religious groups toward each other? And (4) what is the attitude of the school authorities toward the question of teaching religion in connection with state education?

A growing variety of subjects is offered to students in state-supported schools. The Bible in practically all its divisions and phases leads, naturally. Besides, courses are given in primitive religion, history of Buddhism, religion and mythology of Egypt, Babylonia, and Assyria, church history, psychology of religion, history of religion, apologetics, moral teachings of the Christian religion, modern religious problems, pedagogy of the Bible, religious education, philosophy of religion, science of religion, comparative religions, religions of the Semitic and Mongolian East, religions of the Aryan East, Israel's religious ideals, systems of belief and conduct, history of Christian progress, Christian thought, psychology of prayer, history of Christian missions, story-telling in religious education, the church and social service, history of Jewish philosophy, Sunday school administration and teaching, primitive nature philosophy, essentials of life, life after death and last things, Hebrew institutions and ideas, Christian Latin, historical geography and archæology of Palestine, Bible teaching methods, Y. M. C. A. methods, Y. W. C. A. courses, international Sunday school lessons, Sunday school teachers' training courses.

2. It speaks well for the training and spirit of Bible teachers in state institutions that little, if any, complaint has been registered against them on account of sectarian interpretations or destructive criticism of the Bible and religion. The authorities rely largely upon the common sense and scholarship of the instructor, and their confidence is seldom misplaced. It is also significant that seldom has fault been found with an instructor by the church people themselves. They, too, are content to have religion presented in its universal aspects rather than in a partisan and divisive spirit.

3. In state institutions where religious teaching has been introduced, a fine spirit of tolerance exists among the various

religious groups. Catholics, Jews, and Protestants work side by side without bickering and without controversy. In most places they remain entirely separate, as at the University of Texas. But in some instances they share a common classroom or lecture hall, as at the University of Missouri, and join together in campus-wide religious movements. In almost every case an effort is made to reduce friction to the vanishing point and develop a strong spirit of practical coöperation.

4. State schoolmen are friendly toward the plan of teaching religion in tax-supported institutions. They welcome the efforts of the churches and coöperate to the fullest possible extent with the agencies which seek to make religion of vital interest to the college student. The point of greatest difficulty is the fear of sectarianism. In a few instances a hostile attitude on the part of one or more religious groups has defeated the purpose to introduce religious instruction into certain schools. The schoolmen of the state have now and then proposed advances which churchmen were not prepared to approve. The growth of a better understanding on the part of religious leaders, however, will remove this hindrance.

PIONEERING AGENCIES

The Y. M. C. A.

From 1858 a constant religious factor in tax-supported institutions has been the Young Men's Christian Association. It has stood consistently for the voluntary principle in the educational process. It has, therefore, been primarily concerned not with the formal curriculum, but with the students' attitudes and chosen activities. As a student movement on the campus, unifying diverse forces, liberalizing thought and experiment, fostering a fellowship in testimony and in quest of truth, affording a medium for personality development, preparing an aggressive leadership in moral reform, maintaining a center of service and promoting a collective effort toward a positive campus morale, the Association has abundantly proved its value as a religious educational agency of first importance. Through a staff of national, regional, state, and campus secretaries, it has exerted a powerful influence in awakening, inspiring, and guiding students to eminent goals of

personal attainment and social effectiveness. The Association has developed a technic without whose aid certain agencies which have only recently entered the field would be groping in painful uncertainty. By means of voluntary study classes on the campus, student-directed conferences, practical experimentation in regard to industry, race relations, world relations, student-faculty relations, and much else, and through the service of a highly efficient press, the Association holds a position of major importance in religious education.

The Religious Communions

In the decade from 1890 to 1900 scarcely any interest was shown by the churches in the students of state institutions. For the next ten years, 1900 to 1910, there was scarcely any change in the attitude of the denominations, notwithstanding the fact that in the meantime the university enrollment had increased 175 per cent, or to the amazing total of 100,000. From 1910 to 1918 a great awakening was apparent among the churches. Their interest in state schools increased 250 per cent. During this time the enrollment of students in universities increased only 150 per cent. From 1918 to 1919, while the university enrollment mounted to 350 per cent increase, the interest of the church remained static. From 1919 to 1923 a sudden spurt of enthusiasm brought the Churches' investments up to a 400 per cent increase over what they had been in 1910. The university enrollment showed a gain only slightly below this. While the enrollment of students in state schools and the interest shown in them by the Churches was thus increasing, the population of the whole country grew less than 200 per cent.

TYPES OF RELIGIOUS EDUCATION IN TAX-SUPPORTED INSTITUTIONS

Schools of Religion

The Bible College of Missouri. The pioneer in this field is the Bible College at the University of Missouri. Founded by the Disciples a quarter of a century ago and designed from the beginning to be a coöperative enterprise, the college at present includes representatives on its faculty from four leading de-

nominations and the Jewish faith. The Disciples have two professors, and the Congregationalists, the Presbyterians U. S. A., the Methodist Episcopal Church, South, and the Jews, one professor each. The support of a full-time professor entitles any denomination to a representative on the board of curators of the Bible College. As in any well-organized college, the different members of the faculty head up distinct departments of learning. No denominational divisions are recognized. Students enrolling for religious education take work under the professor of religious education regardless of denominational affiliations. Likewise with departments of history, Bible, philosophy, and psychology.

The enrollment in the Bible College for a given year has reached nearly five hundred. The regular attendance upon classes mounts well up toward four hundred. The college has established cordial relations with the university, by which it is recognized as an accredited school of religion. A student has 40 hours of work in Bible and religious subjects from which to choose, and may take 16 hours for which credit will be allowed. Twenty-four courses in religion are offered for credit.

The influence of the Bible College upon the university community is highly gratifying because religion is set before the students on a plane of importance equal to that of any other interest in life. The spirit of the college has been caught by the students, who have organized a student religious council, which includes in a single fellowship Jews and Catholics, as well as the various Protestant sects.

The Association of Religious Teachers, Texas University. The University of Texas furnishes an example of rather loose, yet effective coöperation, in giving religious instruction. Around the campus there are six denominational foundations in which courses in religion are offered. The Disciples of Christ, the Baptists, Methodists, Presbyterians, Episcopalians, and the Catholics maintain separate Bible chairs for the purpose primarily of ministering to their special constituencies. As a matter of fact, the enrollment in each Bible school crosses denominational lines in almost every direction.

Although thus divided into separate physical units, the teachers in these schools have organized an association of re-

ligious teachers, thus constituting of themselves a sort of faculty of religion. The association, through its chairman, deals with the faculty of the university, reaching agreements as to courses, hours, credits, etc. Through the association also such an arrangement of offerings is scheduled so that needless duplication and overlapping among the units is avoided. The total enrollment in all the Bible chairs runs between 600 and 1,000 each year. One of the features of special importance is the coöperation practiced in bringing to the university prominent religious leaders of all faiths. The work has been in progress now for more than twenty years and has become an established order in the life of the university.

The School of Religion, University of Iowa. Three years ago, at the University of Iowa a noble experiment in coöperation was launched by interested religious groups. Jews, Catholics, and Protestants unitedly formed a plan to conduct, at the university, a school of religion. Back of this school is a group of "electors." Each of the participating religious groups chooses a certain number of electors. Approximately an equal number represents the university.

"The body of electors may include two representatives of every religious community in the state which desires to participate, and the university is entitled to as many representatives as the total number of representatives of the churches. Thus the School of Religion is an effort of 50-50 coöperation between the university and the organized religious groups of the state. The aim is to provide a high-grade program of religion in a tax-supported institution, and to do it in a way consistent with the fundamental principles of democracy."

An especially important safeguard is the arrangement by which the school, although under the control of a board of trustees, is, at the same time, an integral part of the college of liberal arts, and so subject to the same regulations as a regular university department. This insures that in the choice of professors, the content of courses, and all other academic matters, the same standards shall apply to this as to other departments. The school has the privilege of offering courses on both the graduate and undergraduate levels. In the development of these courses there has been hearty coöperation

with other departments of the university, and special care has been taken to avoid duplicating courses on religion offered in other departments.

All the courses are elective, and the opportunity to elect them is limited by a number of factors. For example, at the present time, the courses are offered only to sophomores, juniors, and seniors in the college of liberal arts and to graduate students, and the great majority of these students are practically prevented from taking them because of the demands of their major work or unavoidable conflict of hours. So far not more than 105 students have been enrolled at any one time, and never less than ninety.

On the other hand, there is an extra-curricular side to the work, and it is in this direction that the school is rendering an increasingly varied and effective service. Much of this is of a personal character, consisting of conferences and interviews between the professors and individual students who come with their personal problems of all sorts. Then there is a close advisory relationship between the professors and voluntary religious groups on the campus. The religious groups around the campus recently requested the school of religion to do two things: First, to provide for a continuous study of the religious needs of students; and second, to suggest the most effective methods of coöperation among all the character-forming factors and religious agencies on the campus. As a result, changes are in process on the campus leading to a better relationship between the Y. M. C. A. and the Y. W. C. A. and a better relationship between these organizations and the church groups.

The outreach of the school of religion, through its faculty, represents a value of first importance. Radio lectures on religion in the home, leadership in conferences on child development and parent education, a weekly religious question box in the Sunday issue of the daily *Iowan* during one month of the year, consultation concerning the university vesper programs and constant speaking engagements before various groups throughout the state suggest both the range and the importance of the school's extra-mural influence.

The school is financed entirely by voluntary contributions secured by the leaders of the movement and from various religious groups.

Supervision of Student Religious Life

The University of Pennsylvania. A well-known and widely-discussed type of campus religious life is found at the University of Pennsylvania. It is a combination of Christian association and churches, with a program which is church-centered but directed from the association building on the campus.

The staff of workers consists of thirteen persons, eight of whom are student pastors associated with the different churches around the campus. Each of these pastors has an office on the campus, where he holds conferences with students and receives students for personal interviews and counseling. Besides serving as the leader of his particular denominational group, each pastor is assigned to the leadership of a department of activity which cuts across denominational lines. Thus the Baptist student pastor is in charge of all freshmen, while the Methodist student pastor is held responsible for all the deputation work done by the students. Each pastor has a student committee to help him with the specifically denominational affairs for which he is responsible and a departmental committee to aid in carrying on his part of the interdenominational program. These form the student cabinet. Besides, a number of co-operating committees are maintained to handle certain important features of the total program.

The smaller staff of the Christian association, numbering five, has charge specifically of International House, a home for students, social settlements, numbering six or eight, and the missionary interests of the student body.

This ambitious enterprise carries an annual budget of $185,000.

The University of Chicago. The University of Chicago supplies an example of a truly unique approach to the problem of campus religious life. There a chapel of marvelous beauty and massive dignity has been erected to symbolize the search for spiritual realities and to provide a place of fellowship for as-

piring souls. In relation to other agencies within the university, as well as to the university itself, it expresses the theme about which the religious idealism of the community gathers. Three regular services are held in the chapel—on Sunday morning, on Sunday evening, and once during the week. All are voluntary as to attendance. A chapel council composed of representatives of the various denominations has charge of these events.

Intimately related to the chapel are several other agencies which minister to and afford means of expression for the spiritual life. One is the Young Woman's Christian Association, sponsored by a student-faculty committee. Another is the men's committee on social service, of which one-fourth of the members are graduate students, one-fourth undergraduates, and one-fourth faculty representatives. The university board of social service completes the list. It is made up of eight faculty members and eight students and the dean of the university chapel. All these groups maintain voluntary cooperation with each other without the handicap of a formal overhead organization.

The University of Illinois. The University of Illinois offers a fine example of strong denominational foundations separately effective and linked together by a bond of fellowship in service which adds greatly to their significance for the university. Several of the foundations are housed in expensive buildings, that of the Wesley Foundation of the Methodist Episcopal Church being one of the most elaborate to be found in the entire country. It stands on one corner of half a city block, separated from the campus of the university by the width of a city street. Its walls are of fine stone. The style of architecture preserves the appearance of Christ Church College, Oxford, where Wesley studied. The nave of the building is supported at either end by a transverse wing which contains rooms and equipment for various uses. On the side of the building where the main entrance is located a rectangular court paved in cobblestones and shielded from the street by a low stone wall surmounted by a balustrade accentuates the classical atmosphere of the surroundings.

The interior arrangement of the building is wisely adapted to the purpose it is meant to serve. The offices and consultation rooms occupy one of the wings on the lower floor. Above are dormitories. In the other wing are located parlors, club-rooms, recitation rooms, and a large space devoted to preparing and serving meals.

On the first floor of the main part of the building is found the spacious reading room and parlor. Opening into the reading rooms are two alcoves which contain the library of the foundation. The books have been donated. They represent all fields of knowledge. In many subjects a few of the latest and most valuable contributions are to be found.

On the floor above the reading room and taking up the entire space between the walls is the great Watseka Hall, dedicated "to the social life of student youth." A spacious stage, with dressing rooms and all needed appointments, fills one end of the long rectangle. Folding chairs are used for seating. Whenever desired they are removed and the entire floor space becomes available for indoor sports.

A student council, in which sixteen departments of work are represented, bears the weight of the many-sided program. Even the instruction given in the department of religious education measures its reach, if not its effectiveness, by the devotion of the students themselves. For the student organization seeks to advertise and make popular the courses offered by the foundation and takes the lead in enrolling students for the several classes.

Coöperative Support by Several Denominations. Turning to the South for another illustration of achieved unity in estabtablished diversity, the University of Tennessee, Knoxville, invites appraisal. Student religious activities center in a headquarters on the campus presided over by a director whose salary is paid by the university. Associated with the director are a number of student pastors in the employ of various denominations. The religious program is channeled through the churches of the city. The director and those working with him expend effort and money to draw students into the Sunday school classes, young people's societies, and Sunday services of the churches of their preference. At regular intervals the sev-

eral churches, in rotation, entertain groups of students who hear addresses by prominent leaders in many walks of life. Most of the denominations involved in this program are united also in conducting a school of religion on the campus which offers elective courses in Bible and religion for which the university allows credit toward the B.A. degree. Each denomination may, if it chooses, maintain an instructor or join with other members of the group in supporting the teaching staff agreed upon. Once annually the university holds a convocation, lasting four days, during which the spiritual life of students and faculty receives special cultivation.

In a number of places throughout the country two or more denominations unite in supporting a student pastor or a Bible teacher, whose services are accepted as representing the entire group. Thus at Golden, Colo., Cedar Falls, Iowa, Amherst, Orono, Me., Eugene, Oregon, and New Mexico State College, this plan has been found not only workable but satisfactory.

The most pretentious enterprise of this kind is to be found at East Lansing, Mich. There four denominations have united in building a beautiful church in which an elaborate program is carried on by an adequate staff, all supported by contributions from the participating denominations. Since its inception, the pastor and leader of this movement has been of one denomination, while members of his staff have been chosen from the others.

REËNFORCING AGENCIES

The Council of Schools of Religion in Higher Education

In order to give proper direction to this movement in tax-supported schools, a group of leaders in 1922 organized the Council of Schools of Religion in Higher Education. The purpose of the council is (1) to survey conditions in state universities with a view to establishing undergraduate schools of religion; (2) to provide for the training of leaders for social and religious service in neglected fields; (3) to provide for lectureships in religion; (4) to prepare bibliographies on religion; (5) to define courses of study preparatory to religious leadership; (6) to "secure funds to establish national fellowships in religion" for the benefit of advanced students who wish to equip themselves adequately for service; (7) to issue

bulletins on religious problems in universities and their solution.

The work of the council is carried on by three commissions, as follows: A commission on "selecting religious bibliographies for universities, colleges, and schools of religion," one on "courses of study preparatory to religious leadership," and a third on "the study of the great living religions."

Among the accomplishments of the council are the following:

It has established national fellowships and actually appointed sixty-three fellows, thirty of whom have been assigned to important positions. It has aided in the adjustment of courses at certain graduate centers, conducted annual conferences of the fellows of the council, counseled in regard to courses in religion in several colleges and universities, established a placement register of persons trained in several highly specialized fields, and established at its office a research library in religious education.

The Council of Church Boards of Education

For several years the Council of Church Boards of Education, composed of representatives of the leading denominations, has maintained a university committee, with a full-time secretary in charge, whose duty it has been to promote religion in higher state education. Not a few of the types of work described above have either been originated or zealously promoted by this committee.

The most recent development in this field is the proposal by the Religious Education Association for a commission on religion in higher education as a research study, survey, and fact finding agency taking into consideration the viewpoint, interests, and programs of Jews, Catholics, and Protestants.

Conclusions and Outlook

The present situation in respect to religious education in tax-supported and independent schools of higher learning justifies the belief that we are at the beginning of an era of rapid expansion and steady improvement.

There is growing recognition of the common inheritance in religion which is shared by all groups of believers and multiplying signs of an intelligent purpose to develop this vital community of faith in the reality of the spiritual life.

The conviction is growing that to provide training for the whole range of capacities of men requires that provision shall be made for the spiritual.

The Church no longer asserts vociferously that the state school is a secular institution and therefore cannot do anything for religion. On the contrary, the Church shows a readiness to enter into partnership with the state in making the religious appeal more universally effective. This grows out of the fact that the Church is beginning to see clearly that her own pride of belief, resulting in suspicions and warring sects, has been the greatest single hindrance to religion in state institutions.

That people are natively and inescapably religious, and that young people especially are sensitive to religious idealism strengthens the feeling of obligation to make religion an integral part of all education.

Beyond peradventure it has been demonstrated that religion can be taught in a tax-supported institution so free from bias on the part of the instructor that even sisters of the Catholic Church have found the classes stimulating and helpful.

The use, for religious purposes, of buildings and equipment owned by the state, including books on religion purchased with funds appropriated for library purposes, has met with approval in a number of instances.

The interchange of credits between the church college for work done in religion and the state university for work in academic subjects suggests the possibility of larger dependence upon the state for general education and the development of church colleges highly specialized in teaching religion.

The *denominational* student center, "occupying a site adjacent to the campus of the state university, with provision for worship, social fellowship, recreation, discussion, and consultation, presided over by a young minister and his wife, both well educated in science, psychology, and sociology, as well as their own peculiar theology"—the ideal of a certain state school dean—is likely to be superseded by the *inter*denominational

student center, possessing the chief advantages and few of the weaknesses of its predecessor.

SUGGESTIONS FOR FURTHER STUDY

1. Introducing students in tax-supported schools to the materials of religious phenomena.
2. The purpose of religious education in tax-supported schools: Church membership? Recruit ministers and missionaries? Combat radicalism in other fields of knowledge? To aid in developing Christian character?
3. Whether the person who teaches religion should also be director of student activities.
4. Relative importance of teaching and pastoral oversight. If choice between the two is necessary, which?
5. Financing a Bible chair or school of religion in a state institution.
6. A centralized agency for schools of religion in tax-supported institutions. (1) To standardize courses and personnel; (2) to seek funds not available for denominational schools.
7. The school of religion in tax-supported institutions in relation to (1) denominational colleges, (2) theological seminaries.
8. Securing academic recognition by the state institution.
9. Making the courses offered vital to university life.

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CHAPTER XVI

THE ADULT MOVEMENT AND RELIGIOUS EDUCATION

BENJAMIN S. WINCHESTER[1]

THE popular term, "Adult Education Movement," seems to suggest both novelty and spontaneity. As Professor Hart has pointed out,[2] however, the newness of adult education is more apparent than real. In fact, it is the provision for the education of children and youth which is relatively recent. It was during the nineteenth century that especial emphasis came to be placed upon elementary education, as it was in this century that the development of the American public school system and of the Sunday school went forward most vigorously. The nineteenth century has been appropriately characterized as "the century of the child." In the United States particularly there is an almost pathetic confidence in the potentiality of the public school as an agency for transforming the diverse racial and social elements of the population into an "American type" of citizenship whose essential unity, if not uniformity, shall be unchallenged. A similar trust in the Sunday school, as an agency for bringing about the spiritual regeneration of individuals and society, is expressed in the dictum, "The world moves forward on the feet of little children," the presumption being that he who guides the feet of little children determines the direction of social progress. Thus the attention of educators has been preoccupied with the task of teaching youth.

Nevertheless, it is still true, as Professor Hart affirms, that adult education "was the first form of education to be definitely

[1] Federal Council of Churches of Christ in America.

[2] Hart, J. K., *Adult Education*, Chap. VIII (New York: Thomas Y. Crowell Company, 1927). In this chapter of Professor Hart's book will be found a more complete presentation of many points referred to in this chapter.

set up in America." And, notwithstanding the recent emphasis upon elementary and secondary education, various types of adult education have been carried forward concurrently.

Forerunners of the Adult Education Movement

Among the earlier forms of adult education were the lyceums, institutes, and libraries, founded and largely maintained by organizations of mechanics and tradesmen. Among the most famous of these are the People's Institute of New York City, Cooper Union, and the Franklin Institute of Philadelphia. These agencies, formed for the purpose of creating a "well-informed, sound public opinion," have consistently striven to provide a broad platform for the earnest discussion of public questions in which shall be heard no note of partisanship, sectarianism, or propaganda.

The Chautauqua Movement

Another distinctive type of adult education is associated with the name Chautauqua and with the person of its founder and inspiring genius, Bishop Vincent. Broad and inclusive in scope and flexible in method, its aim has been to stimulate men and women everywhere to become more intelligent and thoughtful, more industrious, just, and generous as members of society. By means of neighborhood study groups, or "circles," the effort has been to awaken appreciation of the best in literature and to keep abreast of progress in science. Through it all runs the religious motive. It has been, since its founding in 1873, a powerful instrument for the self-education of adults, though in the opinion of some it has failed to grapple seriously with the complex social problems of the industrial order.

University Extension

While Chautauqua "courses" were designed especially for those who have lacked the privileges of a college education, there arose a demand for a form of popular service to be rendered by the universities themselves. It began to be realized that "there is no good reason why the ministrations of school should be cut off from any at the age of fifteen or twenty years." Since, if these ministrations are to be continued, it

will be necessary to take the university to the student rather than require the student to come to the university, this form of service came to be known as "university extension." This began in Great Britain during the decade following 1870 and appeared in this country, first in Philadelphia, about 1889. The Chautauqua enterprise had demonstrated that one hundred thousand persons were desirous of more knowledge. "Twenty-eight hundred millions of capital" were invested in an educational equipment, none of which was available beyond the limits of youth. The tremendous need, on the one hand, and the colossal waste of rich resources, on the other, seemed to demand that the need and the resources be brought together. The movement for university extension, however, has been largely confined to more or less informal classes, popular lectures, and correspondence courses. Some 150,000 students are now served in this way annually.

The Associations for Young Men and Women

The Christian Associations (Y. M. C. A. and Y. W. C. A.) have maintained, in addition to their religious services, educational classes for adults in a wide variety of subjects, both cultural and vocational. Nearly a hundred thousand are served annually by each of these organizations. The Knights of Columbus, and the corresponding Hebrew organizations, each attract upwards of 30,000 more.

The Women's Clubs

The General Federation of Women's Clubs numbers in its membership 3,000,000 women, while the National League of Women Voters reaches another large group. Each of these carries an extensive educational program, particularly in the field of civic and political relationships.

Public Forums

Public forums for addresses on various public problems, followed by questions and general discussion, have been and are still popular in many communities. The Ford Hall meetings in Boston, the Chicago Forum, the Foreign Policy Association in New York and other cities, are notable examples of influential public forums.

Summer Schools and Camps

The summer is an especially favorable time for teachers and office workers to make use of educational facilities. Summer camps, summer assemblies, summer schools at universities and at vacation resorts are freely patronized, the enrollment at summer sessions at the universities often exceeding that at other sessions.

Workers' Education

In recent years there has been an earnest endeavor to provide educational opportunities for working people, especially those engaged in the field of manual labor, in salesmanship, and in clerical occupations. The programs have included courses designed to increase efficiency in earning power—that is, vocational courses—and also cultural courses, to enable the worker to enjoy life and make a wise use of his leisure time. Some of these educational opportunities have been provided by industrial corporations for their employees and some by the workers on their own initiative. These efforts, in some instances, have taken a more definitely institutional form, as in the labor college, Brookwood, at Katonah, New York, and in summer schools for workers at colleges and universities.

Parent Education

Around the public schools have grown up organizations of parents known as Parent-Teacher Associations. Their purpose originally was to provide an opportunity for mutual understanding of a common task in which parents and teachers shared responsibility. In these meetings between parents and teachers, the teachers sought to interpret to the parents the significance of school activities and enlist their coöperation in the solution of school problems, financial and otherwise. These local associations soon began to turn their attention to other conditions, in the home and in the community, the influence of which upon child nature and behavior was deemed to be either wholesome or detrimental; as, for example, the facilities for play and recreation, commercialized amusements, moving pictures, theaters, libraries, and the like. Local associations united to form state organizations, and these again were brought to-

gether in the National Congress of Parents and Teachers. The demand arose for courses of study on child psychology, the methods of child training, and the best ways of dealing with behavior problems.

The Child Study Association

The Child Study Association, with headquarters in New York City, while occupying a similar field, has specialized in the application of scientific method to the study of the phenomena of child life. The scope of its work has been broadly interpreted to include a wide range of problems—health habits, behavior problems, reading, sex, vocation, recreation. Through the efforts of these agencies, extending over fifty years, a large body of valuable data has been accumulated and made available for parents' use.

Social Settlements

In the congested city areas, social settlements have served a useful purpose, not only in promoting understanding between elements in the population who otherwise would lack opportunity for acquaintance, but also through the clubs and study classes in which community and civic problems are seriously studied and frankly discussed. Recent arrivals from other countries have here been met with sympathetic and cordial hospitality as they faced the difficult task of adjustment to new and strange conditions, while, on the other hand, native Americans have learned to appreciate the skills and the traditions which aliens have brought with them.

Luncheon Clubs

The Rotary, Kiwanis, and other luncheon clubs which have sprung up in such numbers of late are perhaps not generally thought of as agencies for adult education. And yet it can hardly be questioned that, in purpose at least, their aim is to expand the horizon, deepen the sense of responsibility, and enlarge the area of coöperative activity of their members, and to accomplish this through stimulating and challenging addresses and by means of definite community undertakings.

Newspapers and Magazines, Libraries, Correspondence Courses

Nearly every organized interest, commercial, industrial, political, scientific, recreational, or religious, has its periodical publication which strives to spread before its readers not only the "news" which it deems significant but such information as is likely to be useful in the prosecution of the trade, calling, or profession concerned. Aside from these "trade journals," "house organs," and scientific reviews and quarterlies, a vast number of daily and weekly newspapers and popular magazines vie with each other to win the attention of adult readers. Books of all kinds, learned treatises and popular dollar editions, are to be found everywhere—in the bookstores, in drug stores, in homes, libraries, hotels, and on the railway trains. Correspondence courses and home study courses undertake to stimulate and guide the reading of the masses.

The Adult Education Movement

In view of the impressive total of educational opportunities for adults and the widespread popular response, it seems presumptuous to speak of adult education as in any sense a *new* undertaking. There are valid reasons, nevertheless, for the emergence of a movement designed to lift into the consciousness of the educators and of the general public the needs and possibilities of adult education.

In spite of the manifold variety of experiments in this field, from the very nature of the case many of them have failed of real effectiveness, and every such failure has helped to place the stamp of superficiality upon the whole enterprise. Adult education, in contrast to the work of the public schools and the colleges, must of necessity be, in most cases, upon a part-time rather than a whole-time basis. Adults must earn their livings, and while many of them desire more education in order to increase their efficiency and consequently their incomes, they are obliged to secure this added information and skill by study in the evening classes, by working after hours, and often at the sacrifice of social and recreational opportunity. While the motivation for adult study may be higher than the incentive for school and college work, for sheer lack of energy it is

often impossible to insist that adults apply themselves with the intensity of concentration and with the continuity of effort which is demanded of youth.

Again, some of the programs of adult education are little more than commercial enterprises in which the main concern of their promoters is to "sell" education to as large a number as possible without being too conscientious as to the real value of what is furnished. On the other hand, groups of adults, conscious of their needs, have organized associations for study or discussion without being able to command the services of leaders expert in educational technique.

Adult education has often been exploited by individuals and agencies, political and otherwise, who have flooded the public with propaganda, more or less cleverly disguised as educational programs, to achieve their own ends. Newspapers particularly have lent themselves to such partisan measures. The power of these organs has been vastly increased in recent years by the formulation of syndicates and chains by which a large number of influential daily papers in various cities across the country have been combined under one management. To a certain extent this effort to spread propaganda has defeated itself by awakening distrust on the part of the public, not only of propaganda, but also of adult education in general.

During the last generation great progress has been made in elementary and secondary education through research in the field of child psychology and experimentation based upon the results of such researches. As a result an elaborate system of objectives, standards, tests, and measurements has been elaborated, and education is becoming more and more scientific and technical. No such detailed study of adult psychology has yet been made. Moreover, this very activity in the field of child psychology, coupled with the tightening up of academic organization to insure the realization of the advanced standards, has tended still further to discredit "popular" adult education. Even so eminent a psychologist as William James gave the impression, in one of his writings, that adults are not, in fact, capable of education after the late twenties! It is not strange therefore that the idea has gained currency that the opportu-

nity for education in childhood and youth, if not taken advantage of, is irretrievably lost.

When the United States entered the World War, the national complacency received a grievous shock when it was disclosed through the intelligence tests applied in connection with the draft that a very high degree of illiteracy existed and, furthermore, that the average mental age of those examined was but thirteen years. It seemed obvious that something more than the public school system was necessary if America was to have a really intelligent citizenship.

G. Stanley Hall, whose monumental work on adolescence had stimulated wide research in this field, followed this with a later study of "Senescence." Prof. Edward Thorndike of Teachers College, Columbia University, whose tests of educational achievement have been widely used in elementary education, propounded the encouraging thesis, supported by elaborate data from laboratory experiment, that adults can learn, and that there are no practical limits, either as to kinds or extent of learning ability, until well on past middle life. This view found further support in the experience of countries like Denmark, where the folk high school has been a most significant educational and socializing influence. Meanwhile, educators of all types have been coming to realize that the most effective teaching is that which makes its contact with needs and problems encountered in the actual situations of everyday living, rather than in pursuing the results of some one else's thinking arranged in logical fashion. Education, in other words, is experience itself gained by grappling with real issues, not merely the becoming familiar with the conclusions of another, however attractively set forth. The development of the adult education movement in Great Britain served also to point the way toward a new philosophy of adult education and a comprehensive organization of educational resources in America.

Significant experiments in the development of a more fruitful method of discussion, especially with a view to promoting better understanding between social groups now separated by walls of prejudice and emotionalized antipathies, have been carried on informally under the auspices of a group of educators composing the "Inquiry"—which modest designation

does not even suggest the significance of their undertakings. In the field of race relations, industrial relations, and international relations this agency has rendered an important service. The Institute of Pacific Relations, which has held several sessions, has been a particularly notable venture.

The American Association for Adult Education

In October, 1925, a national conference on adult education was held in Cleveland, Ohio, and in April, 1926, a second national conference was held in Chicago. At this meeting was organized the American Association for Adult Education, with permanent headquarters in New York City. The purpose of the organization, which undertakes to integrate the sporadic experiments and inspire higher educational ideals, are set forth in the constitution in the following statement:

> To promote the development and improvement of adult education in the United States and to coöperate with similar associations in other countries. It shall undertake to provide for the gathering and dissemination of information concerning adult education aims and methods of work; to keep its members informed concerning the achievements and problems of adult education in other countries to conduct a continuous study of work being done in this field and to publish from time to time the results of such study; to respond to public interest in adult education and to coöperate in the formation of study groups whether within or without regular educational institutions; to cooperate with organizations and individuals engaged in educational work of this nature in the task of securing books and instructors; and to serve in such other ways as may be deemed advisable.[3]

The outlook for adult education is thus critically discerned by Professor Hart:

> It seems certain that the most important and difficult question in all our education for the future will be, both in those forms called "adult" and in all other types, whether we can escape from this academic, intellectualistic, and informational type of psychology, with its standardized technics and methods, and find our way into the world of freedom, creative experience, genuine growth. There is an emerging psychology of this sort which in the coming years will fight it out with our standard types of current psychologies. It is by our choice of psychology that we shall eventually determine whether we want education to be free, creative, gladly developing from infancy to maturity, or dull and conventional, crammed in in youth and despised and ignored in all the adult years. We can have either of these. We are not limited to the one—save by reason of our inertias.
>
> To be sure, that decision will be conditioned by the correlative question in the life of the community. Does the community want free men and free

[3] Hart, *op. cit.*, p. 192. Used by permission.

women, free minds, free initiatives, free spirits? Or does the community want the other sort of thing? We can have what we want if we want it realistically enough.[4]

Earlier Attempts at Religious Education of Adults

At the Toronto Convention of the International Council of Religious Education held in June, 1930, there was unveiled a statue of Robert Raikes, in recognition of his experimentation in Gloucester, England, in the conduct of a school on Sunday. From this modest beginning dates the Sunday school movement which has since spread around the world. The outstanding characteristic of this movement has been its emphasis upon the child and, by contrast, its comparative neglect of the adult.

During the colonial period, however, the function of the church was quite generally conceived of as educational and as primarily concerned with adults, notwithstanding the fact that education was looked upon as more or less synonymous with indoctrination. The doctrinal controversies in New England, the divergent philosophies of Pilgrim and Puritan, the issues between Orthodoxy and Unitarianism, furnished ample material for dogmatizing preachers like Jonathan Edwards, who made full use of this method of adult education.

The evangelistic campaigns of Wesley, Whitefield, Finney, and Moody stirred the thinking and emotions of great masses of people by their appeals for personal faith and consecration. The fact that these efforts were powerfully reënforced by the contagion of mass psychology did not at that time tend to cast discredit upon the process.

Both evangelism and preaching were supplemented by a pastoral ministry. The pastoral office was held in high respect, pastoral counsel was much prized, as pastoral rebuke was greatly dreaded, in a day when college graduates were few and scientific journals nonexistent.

Aside from these more specific means for influencing adults, there should be mentioned, of course, the service of worship. Although this was not regarded as an agency for education, at the same time the singing of doctrinal hymns and the use of prayers largely cast in theological phraseology tended to sta-

[4] *Ibid.*, pp. 196 f.

bilize the accepted religious attitudes and emotionalize the religious convictions of adults.

The Adult Department in the Sunday School

As the Sunday school movement became naturalized in the United States, and departments, based on age-group classification, began to develop, in the process of time there were recognized the familiar divisions known as Beginner, Primary, Junior, Intermediate, and Senior. To these was added at length the Adult Department. While the uniform system of lessons held sway, it was natural to make them the basis for instruction, and many of the denominations issued special "helps" in the form of adult class quarterlies, or in annual volumes which served a double purpose, as a mine of information and suggestion for pastors and teachers and as a basis for group study. Adults were also gathered in teachers' meetings to discuss the best methods of teaching the uniform lessons.

The Home Department

It was soon discovered that closer coöperation between the school and the home was necessary, both in order that parents might assist the school by encouraging home study of the lesson material, and regular attendance at the school sessions, and also in order that those adults remaining at home—mothers, sick persons, and elderly people—might be provided with a program of home Bible study. Thus arose a new department in the Sunday school, called the Home Department. Rev. Samuel Dike, a pastor in Vermont, and Rev. W. A. Duncan, of New York State, were codiscoverers of the need and advocates of the method of home study. The idea was presented and favorably acted upon at the International Convention in Toronto in June, 1881.

The American Institute of Sacred Literature

A novel plan was initiated by William Rainey Harper in 1881, then professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Ill. Dr. Harper was an accomplished Hebrew scholar, the author of an original method for teaching language, and possessed of a rare gift for inspiring

enthusiasm in his students. He conceived the idea of creating a correspondence school in Hebrew, and secured the coöperation of teachers of Hebrew and Old Testament in various educational institutions. When he was called later to a professorship in Yale University, the headquarters of the school were removed to New Haven. In 1889 the American Institute of Sacred Literature was formed, with the following aim: "To promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as are found practicable."

In 1891 Professor Harper was elected to the presidency of the University of Chicago, and the headquarters of the institute were removed to that city. Representatives from leading universities were invited by the directors to form an advisory council, which was called the "Council of Seventy," selected from the fields of Old Testament, New Testament, comparative religion, theology, and church history. The Institute developed a system of popular Bible study which brought to thousands in their own homes the opportunity to study under direction of expert teachers. In 1906, shortly before the death of President Harper, the Institute became a part of the extension division of the University of Chicago.

At a time when the results of historical study of the Scriptures were little known in this country, the Institute performed a unique service in popularizing scientific methods of Bible study. In a single decade its courses were pursued by seventy-five thousand students, and in one year the number reached ten thousand. Students were enrolled from every state in the Union, every division of the western hemisphere, every important European or Asiatic country, and even from Africa and Australia. Among these were representatives of every Protestant denomination, as well as Roman Catholics and Jews. Six million pages of printed matter were supplied in the form of directions for study.

Summer Schools

In addition to the correspondence work of the Institute, Dr. Harper gave a great impetus to the religious education of adults through classes in Hebrew and in Bible study which he pro-

moted in connection with summer schools, many of which he conducted personally, and securing for others the leadership of some of the most expert scholars and teachers.

University Extension

Through the extension departments of Chicago and other universities, popular lectures on the Bible and religion were widely given and largely attended. It is doubtful whether any other agency has been more effective in arousing popular interest in Bible study than the Institute of Sacred Literature, with its supplementary agencies of summer schools and extension lectures.

It is interesting to note that as new conditions arise in the process of change which is continually going on, a demand is created for a fresh interpretation of religion which will take account of the changed conditions. Such reinterpretation involves adult education, either through the church or some other agency. Thus the scientific movement out of which came a new method of Bible study, the historical approach, changed entirely the attitude of students toward the Scriptures and compelled men to readjust their theological thinking to the concept of a progressive revelation. While this adjustment was early made by scholars and teachers in theological seminaries, the time came when the results of scientific research had to be made known to the popular mind and the necessary adjustments made in the thinking of the laity. As we have seen, the correspondence schools, summer schools, and university extension lectures were the agencies instrumental in bringing this to pass.

Following hard upon this process, and in some measure growing out of it, came the demand for an understanding of the significance of the social changes taking place as a result of the growing industrialization of the United States. This, too, involved a fresh interpretation of religion, in terms of social need and social responsibility.

The League for Social Service

To meet this new need, the League for Social Service was organized in 1898 and incorporated in 1902. The leaders in

this new educational venture were Rev. Josiah Strong and Rev. William H. Tolman. It was their purpose to provide a clearing house for social information and to conduct university extension work for social education. The functions of the Institute were chiefly three:

To gather from all possible sources facts of every kind which bear on social and industrial betterment.

To interpret these facts by ascertaining their causes and effects, thus gaining their real significance.

To disseminate the resulting knowledge for the education of public opinion which is the generic social reform.

The Institute provided weekly study outlines for adult groups in Sunday schools, Y. M. C. A.'s, and other organizations, and successful classes were organized in many parts of the United States and Canada. Many men, especially workingmen, gained through these studies a new interest in religion and a new point of contact with the work of the church. It has been estimated that over 40,000 people were reached by these courses. Their scope may be indicated by the monthly topics suggested for one year: Poverty, wealth, socialism, eugenics, euthenics, the unfit, rural communities, the Mormon menace, the coming church and society, moral training in the public schools, the unemployed, peace.

In addition to the study outlines, the Institute established a lecture service, providing addresses for churches, ecclesiastical bodies, and ministerial associations, for which no charge was made beyond expenses. Over five hundred such lectures were delivered during a period of ten weeks.

Inquiries regarding social conditions and social problems were received from many countries, and replies were sent from the Institute. Researches were carried on, and information was supplied to ministers, editors, students, and social workers. Several important social movements were inaugurated by the Institute, among these the formation of similar institutes in various countries of Europe, South America, and in Australia. Its study of the problem of industrial accidents led to fruitful results.

The Missionary Education Movement

The missionary enterprise in the United States took its inception from modest beginnings in the minds of enthusiastic young Christians early in the nineteenth century. Coincident with the growth of foreign missions, the needs of the western frontier, and later the problem of training a race just emerging from slavery, laid upon the older churches the responsibility of planting and nurturing new churches, schools, and colleges in the West and South. Carried along by the momentum of the movement, the churches organized missionary boards whose executives gave their attention to collecting funds and administering them upon the field, at home and abroad. Toward the end of the century, however, the missionary enterprise began to show signs of slowing down, the first glow of enthusiasm had cooled, the appeals for funds aroused less and less enthusiasm, reports from the field became more and more conventional and general in nature, those who had borne the burden of responsibility for promotion were growing old or passing away.

There was evidently need of a vigorous educational program. There was organized therefore in New York in 1902 the Young People's Missionary Movement, which was incorporated in 1907 under the name, Missionary Education Movement. The purpose was to federate those secretaries of mission boards engaged in the promotion of missionary education among children, young people, and adults, over fifty mission boards coöperating.

The Missionary Education Movement has performed a notable service through its graded courses of study, dealing with a wide variety of subjects and problems, at home and abroad. One of its most notable services has been the preparation and distribution of a series of textbooks and study courses for adults on various aspects of missions. Another significant service has been the conduct of summer schools of missions, at convenient centers in the East, the Middle West, and in the Far West, for the training of teachers and leaders of study groups.

Elective Courses, Lectures, Forums, Christian Association Courses

While these nation-wide movements were going forward, under the auspices of denominational and interdenominational agencies, local churches here and there were making provision for the religious education of adults by means of elective courses, lecture courses, and forum discussions. The awakening interest in religious education of children and youth gave rise to conferences, training classes, and institutes, in which several local churches of the same or different denominations would frequently unite, pooling their resources. The Y. M. C. A. and Y. W. C. A. developed an extensive list of courses adapted to the interest of men and of women, respectively.

The Religious Education Association[5]

With all these agencies at work in the field of religious education, for all ages, the need became increasingly urgent for some comprehensive organization to set up modern standards in the Sunday school and coördinate these independent and often divergent efforts with each other and with the wider movements in general education. After much preliminary work, a convention was called at Chicago, Ill., on February 12, 1903, at which time was organized the Religious Education Association. The call for the convention was signed by the Council of Seventy and nearly four hundred other leading educators and pastors. Dean Frank Knight Sanders of Yale Divinity School was chosen president and President W. R. Harper of the University of Chicago was named as principal. The Association may be regarded therefore as the creation of the American Institute of Sacred Literature, already referred to. The membership of the new organization included, in addition to the members and associate members of the Council of Seventy, teachers, ministers, editors, and superintendents of Sunday schools. The scope was soon expanded to embrace representatives of all educational agencies, such as public schools, colleges, Christian associations, as well as the home and the press. While the work of the Association has been by

[5] See Chapter XVII, Part II.

no means limited to adults, nevertheless its most significant immediate results have been the changes wrought in the thinking, the attitudes, and the habits of adult leaders, pastors, executive officers, and professional educators.

The International Council of Religious Education[6]

Among the more immediate developments following the organization of the Religious Education Association was the complete reconstruction of the systems of religious education then in vogue in the churches. The principle of uniformity was discarded and graded lessons introduced. These involved a new classification of pupils, a reorganization of the Sunday school, and indeed of the entire working force from the local church to denominational headquarters, a new type of church building and equipment, and new methods of teaching. The International Sunday School Association with its lesson committee has given place to the International Council of Religious Education in which over forty denominations officially coöperate, with its Educational Commission, its Committees on Uniform and Group Graded Lessons, and its elaborate machinery for curriculum making. Its Professional Advisory Sections provide for the expert study and the working out of practical procedures in the fields of elementary, secondary, young people's, and adult education, as well as respecting the work of week-day and vacation schools and of leadership training. In this field alone a rich variety of standard training courses has been provided, for use in local churches, community training schools, and summer schools and camps. In one recent year more than 2,500 credits were issued in the United States. These are all adult classes, analogous to the vocational courses provided for adults in general education. In addition to these definite courses, it should be remembered that the development of this new and complex organization for religious education has required the services of a great number of men and women who have been educated for this service at colleges, universities, theological seminaries, as well as by experience in administration itself.

[6] See Chapter XVII, Part I.

The Federal Council of Churches

The increasing complexity of the social problems confronting America and the world, particularly during and since the World War, has compelled the diverse and disparate units of the church in the United States to devise methods of closer fellowship and coöperation in common tasks. The Federal Council of Churches of Christ in America, organized in 1908, provides an agency through which twenty-seven denominations make common cause in an effort to bring religion to bear upon the solution of the problems of industry, race relations, interfaith relations, and international relations; and of such more general problems as the liquor traffic, the relation of the sexes, and the welfare of the family. The Federal Council is preeminently an agency for adult education, providing a vast volume of informational material concerning vital issues as they arise and, through its research department, making special studies of the more technical aspects of social and religious problems. Its educational material, while prepared in accordance with accepted educational standards, is at the same time closely related to some vital issue concerning which the Christian must assume some attitude or engage in some activity. The Home Missions Council, now affiliated with the Federal Council, deals particularly with those problems which arise out of the shift of populations, overchurching or underchurching, and from the wasteful competition of denominations. All these activities are highly educative, and particularly so for adults.

Religious Education Journals

Among the agencies employed by the churches for religious education of adults mention should be made of the more or less professional journals, such as *Religious Education,* published by the Religious Education Association, the *International Journal of Religious Education,* published by the International Council of Religious Education, the several denominational monthly magazines circulating among adult classes, and also the various teachers' magazines. While these, with the exception of the adult class magazines, are not primarily devoted to the discussion of problems of *adult* education, they do presuppose adult readers and are therefore media of adult educa-

tion. In addition to these, mention should be made of the weekly denominational papers which not only bring information concerning the various denominational missionary and service enterprises but discuss, from the point of view of adults, home problems, class and community relationships, political issues—in fact, the whole range of adult interests as reported in the daily press. These papers also carry considerable material bearing upon the personal religious life of adults, theological problems, habits of devotion, etc. While the circulation of most of these weekly papers is limited and many of them have a serious financial problem, their aggregate weekly output is large, and there is no doubt that, in spite of the multitude of secular journals, their influence upon the thinking of adults, particularly of ministers and responsible leaders, is very great.

The Modern Church and Adult Education

It is not strange that religious education of adults has held a minor place in the thinking and planning of the educational leaders of the churches during the last twenty-five years. The extraordinary emphasis placed upon elementary and secondary education, the intensive study which has been given to problems of child-life and the methods of teaching, the reorganization of educational programs and reconstruction of curricula have preoccupied the minds of church educators almost to the exclusion of other matters. Moreover, the World War had a devastating effect upon all social and religious institutions and customs. A revolution has been taking place in the thinking of mankind. Adults have been less certain as to their theological beliefs and ethical convictions. Gradually out of this confusion new conceptions of religion and education are emerging which in time should provide the basis for a new program of adult education.

This new conception of religion first laid emphasis upon certain negative propositions. For example, there has been a tendency to lay less stress upon dogmatic and theological formulations. Doubtless the widespread use of scientific method has had a tendency to make men cautious and suspicious respecting dogmatic assertions. Again, while there has been recently a revival of forms of worship which make use of ritual and

symbol and a strong tendency toward the merging of ecclesiastical organizations in the interest of greater efficiency, less emphasis is placed upon the particular type of organization or the exact order or form of worship employed. It used to be customary to think of religion as something distinct from the rest of life and of religious "duties," as activities performed on a particular day or in connection with the specifically religious program. Along with this loosening of the older requirements, a new emphasis is appearing in the religious discussions of today to the effect that religion is primarily a way of living, and indeed of *living together*. In other words, there is a tendency to stress the practical and social aspects of religion rather than its doctrinal, ritualistic, and organizational aspects.

There is also coming a new conception of education. With the lessening of the emphasis upon doctrine, it is no longer contended that the primary purpose of religious education should be indoctrination, or even that it should be the imparting of information. It is now recognized that the mere inculcation of precepts and rules and memorizing of facts is no guarantee of strength of character and religious effectiveness. It is also being recognized that there is no essential virtue in the acquiring of prescribed habits, skills, motions, or activities or in the experiencing of emotions which have a certain conventional sanction. Education rather is a process—the process of adjustment to life situations, experiences, persons. Education is a continuous process and should enable even adults to understand better those of another class, race, or religion and to cooperate with them in the achievement of socially valuable aims. Education is, or should be, a method of analyzing and solving everyday problems. Religious education is a process of growth in the consciousness of God, in the understanding of one's fellows and of the universe, and in the ability to "face reality"; and, finally, education is a process of building up attitudes and habits which are favorable to the realization of the above purposes.

The New Program of Adult Education

The changing conception of religion and the changing conception of education are bringing about a new conception of

the church. It is becoming more and more clear that in place of the unrestrained individualism which has given us more than two hundred distinct denominations and which in the local church has created a congeries of agencies and activities more or less independent of and unrelated to each other we must come to think of the church, or the churches, as the objectification of religious interest and conviction standing over against and in service of the needs of the community as a whole. It is these human needs which must give to the religious forces and organization unity of purpose and coördination of effort. Moreover, the method by which the community is to be served is an educational method, and this method must permeate every aspect of the churches' life and activity. Therefore, whether we are to think of worship services, liturgies, sermons, pastoral visitation, evangelism, study classes, forums, business meetings, the missionary enterprise, programs of service or community projects, each and all of these are to be justified and evaluated in the light of their relation to definite community needs and of their probable influence upon human attitudes and activities. It is of course a part of the function of the church to help in guiding the thinking of the community and in shaping the religious convictions and ethical purposes around which public opinion crystallizes itself, and this, too, is an educational function to be carried out mainly with adults.

The new program of adult religious education will therefore grow out of the adult experience of the community, will relate itself closely to the concrete situations of adult life, will utilize every available educational method, will keep as flexible as life itself, will build its curriculum out of those past experiences in biblical times and in the present which throw some light upon the problems of to-day, will discover and train its own leadership.

In the development of this new program of adult education, individual churches and community councils of churches and of religious education will initiate experiments and make their distinctive contributions. At the same time the various national agencies, denominational and interdenominational, will assist the local church and community by mobilizing such educational

resources as they may find available and placing them at the service of local communities. It is especially significant that at a time when there is a movement throughout the country for coördinating and unifying agencies and programs of adult education in its more general aspects, the International Council of Religious Education and the Federal Council of Churches are coöperating in developing a program for the religious education of adults. The first units of this program are only just nearing completion in the form of a *Curriculum Guide* which includes the following outlines for group discussions:

1. Is the missionary idea valid in the modern world?
2. Parents as teachers of the Christian religion.
3. The liquor problem.
4. What is an adequate conception of God for modern life?
5. How may your church become a school in Christian living?

As need arises it is proposed to add to these other units which will provide adult education with respect to pressing problems of personal adjustment, group relationship, international peace, and theological thinking. Ultimately, of course, this whole area of adult experience, which we call religious experience, must be brought into close relation with the general program of adult education so that we shall have in effect one educational program for adults sufficiently comprehensive, and at the same time specific, to meet all the adult needs of the church, of the community, and of the nation.

The truth is, of course, that the social structure of our world has been shattered by the World War, traditional beliefs have been challenged by science, and conventional ethics have proved inadequate for a machine civilization built upon the profit motive and urged forward by the drive for mass production and supersalesmanship. The time is at hand for reconstruction of the fabric of our social institutions, a reinterpretation of the meaning of human struggle, and a fresh appraisal of human destiny. Religion itself, and the institutions by which it is nurtured and through which it finds expression, cannot escape this process of reconstruction. The church is even now remaking itself. There are new creeds to be formulated, new forms of organization to be developed, new symbols to be

created, new methods to be devised for bringing men under the direction of spiritual forces and into possession of spiritual energies. In the process the deep realities which are inherent in religion are to be enshrined again in human experience as the light of faith illumines the daily task.

Many years ago a deep student of religion compared faith to a vine climbing over a trellis. The trellis may in time decay and break down under the weight of the vine. It then becomes necessary to rebuild the trellis, and at length the delicate tendrils of the vine must be detached from the old support and attach themselves to the new. This transition process is a painful one for the vine, but once accomplished, a new period of growth sets in.

It is this which is taking place to-day. And to say that this is a transition from the old to the new supports is but another way of describing the process of adult religious education.

SUGGESTIONS FOR FURTHER STUDY

1. Make a survey of the churches in your vicinity to discover just what opportunities are being offered for the religious education of adults. List these.

2. In what ways, if any, are the opportunities in the individual church supplemented by joint effort of several churches?

3. How are the opportunities for religious education of adults related to plans and programs for adults in general education?

4. Suggest a program of adult religious education for your community, based upon the discovered needs of adults, growing out of and related to adult experience, making use of all available agencies, and coördinating these, so far as possible, in a comprehensive program.

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CHAPTER XVII

PART I

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION [1]

HUGH S. MAGILL[2]

The International Council of Religious Education is the accredited agency of the educational boards of more than forty Protestant evangelical denominations in the United States and Canada, through which the representatives of these boards coöperate in the development of programs, materials, and methods in Christian religious education for use in their own work, and in such coöperative work as they may wish to carry on through interdenominational effort.

DENOMINATIONAL BOARDS

The denominations coöperating through the International Council have a church membership of approximately twenty-four million. Each of these denominations has committed the general supervision of the educational program carried on by its churches to an educational board. The work committed to these respective boards was originally confined very largely to the Sunday school, or what in recent years is frequently called the church school. The trend has been to broaden the scope of work to include the training of teachers, young people's work, vacation and week-day church schools, and, with many of the larger boards, relationship to their church colleges.

DENOMINATIONAL COÖPERATION

One of the first attempts at organized coöperation on the part of these different denominational boards, having general

[1] Used by courtesy of the International Council of Religious Education. All rights reserved. The address of the Council is 203 North Wabash Avenue, Chicago, Ill.

[2] General Secretary International Council of Religious Education.

supervision over their Sunday schools, was the organization of the Sunday School Council of Evangelical Denominations in 1910. There had been organized many years before the International Sunday School Association, with its auxiliary state and provincial, county, and district Sunday school associations. These were administered very largely by Christian laymen, members of the different denominations, who were particularly interested in the organization, development, and expansion of the Sunday school. While the International Sunday School Association worked with and for the churches, it was, nevertheless, an extra-church agency, having no organic relationship to the different denominational boards.

MERGING OF ORGANIZATIONS

As might be expected, there was more or less overlapping of supervision on the part of the International Sunday School Association on the one hand, and the educational boards of the denominations, which constituted the Sunday School Council of Evangelical Denominations, on the other. The one was denominational, the other was territorial. After numerous conferences, and as a result of negotiations extending over many years, the International Sunday School Association and the Sunday School Council of Evangelical Denominations were merged in 1922 to form what was first called the International Sunday School Council of Religious Education, but later shortened to the International Council of Religious Education.

COUNCIL BECOMES INTERDENOMINATIONAL AGENCY

It was agreed when the merger was formed that the control of the new merged organization, the International Council of Religious Education, should be on a fifty-fifty basis, divided equally between the denominational boards on the one hand, and the state and provincial Sunday school associations or councils, known as territorial units, on the other. Since then this distinction between denominational and territorial control has gradually disappeared, and the International Council of Religious Education and the accredited state councils have tended more and more to become interdenominational agencies. The Council represents not only the educational boards of the de-

nominations, but the auxiliary state, provincial, and local councils of religious education, and includes professional denominational workers, professional workers in universities, colleges, and local churches, and also laymen interested in the promotion of Christian education.

ORGANIZATION OF COUNCIL

The International Council of Religious Education operates under the charter originally granted by Congress to the International Sunday School Association. The supreme governing body of the Council is its Executive Committee. The by-laws provide that each of the coöperating denominations may elect at least one member of the governing body, and one additional member for each additional 250,000 church membership. Each accredited state and provincial council is entitled to elect one member on the governing body, with the provision for additional members in proportion to church membership within such state or province. The by-laws also provide for the election, on nomination of the board of trustees, of twenty members at large by the quadrennial convention, and twelve members at large by the Council.

HOW THE COUNCIL FUNCTIONS

The International Council of Religious Education functions through (1) the Board of Trustees; (2) the Educational Commission and its committees; (3) the Professional Advisory Sections; and (4) the International Council staff and office force. Each of these reports to the Executive Committee, or governing body, and is controlled and directed by policies and regulations adopted by it. The annual meeting of the Council is held during the third week of February in Chicago, preceded by meetings of the Professional Advisory Sections, the Educational Commission, and the Board of Trustees, held generally during the second week of February.

The Board of Trustees

The business affairs of the Council are under the general supervision of the Board of Trustees, composed of twenty-five members. Executives of the boards of the larger denomi-

nations are members of this board, which also includes in its membership a number of prominent Christian laymen. The annual budget of the Council is approximately $200,000. Its funds are received principally from the educational boards of the coöperating denominations, individual contributions, income from endowments, contributions from auxiliary state councils, income from the publication of the *International Journal of Religious Education,* and other miscellaneous sources.

The Educational Commission

The educational program of the Council is developed through the Educational Commission and its committees, which, in accordance with the by-laws, "shall represent the International Council of Religious Education in the formulation of educational policies and programs, in the construction of lesson courses and curricula for the various age groups, in leadership training, and in investigation and research." Each coöperating denomination having a functioning curriculum committee is entitled to one member on the commission. The larger denominations have two and some three members on the commission. Besides these denominationally appointed members, the Council elects twenty members at large, selected for special fitness. Directors of departments on the International Council staff are members *ex officio* of the commission.

Committees of the Commission

The committees of the Educational Commission are: (1) The Central Committee; (2) Committee on Improved Uniform Lessons; (3) Committee on Group Graded Lessons; (4) Committee on Religious Education of Children; (5) Committeee on Religious Education of Youth; (6) Committee on Religious Education of Adults; (7) Committee on Leadership Training; (8) Committee on Church School Administration; (9) Committee on Field Program. These committees have from fifteen to twenty-five members each, made up of regular members of the commission, consulting members elected by the Professional Advisory Sections, and coöperating members selected because of special fitness. In addition to these regular committees, there are at the present time special committees on Vacation

and Week-Day Church Schools, on Religious Education in Town and Country, and on the Study of Summer Camps, Conferences, and Training Schools.

Meeting of Committees

The regular committees meet twice each year for a period of from three to six days, usually during the last week of April and the first week of December. To avoid overlapping, the age-group committees meet for three days, followed by meetings of the other committees. The Central Committee, composed of the chairmen of all the committees with several additional members, functions in a guiding and integrating capacity.

The Improved Uniform Sunday School Lessons

The Committee on Improved Uniform Lessons selects topics and Scripture references, golden texts, and home daily Bible readings for the International Uniform Sunday school lessons. These are prepared two years in advance and released by the Educational Commission. The outlines are then printed by the Council and made available to all editors and publishers of Sunday school lessons. It should be borne in mind that neither this committee nor the Educational Commission assumes any responsibility for the lesson helps and comments based on these lesson topics.

The Group Graded Sunday School Lessons

The Committee on Group Graded Lessons selects topics, with Scripture references and outlines for four age groups, the primary, junior, intermediate, and senior. Each of these four groups contains three sets of lessons, to be used in three-year cycles. For example, the primary group provides three complete sets of lessons for pupils six, seven, and eight years of age, for any one year. The junior group has three complete sets of lessons for nine, ten, and eleven years of age. The intermediate group has three complete sets of lessons for pupils twelve, thirteen, and fourteen years of age. And the senior group three complete sets of lessons for pupils fifteen, sixteen, and seventeen.

Denominations Prepare Closely Graded Lessons

Topics and outlines for closely graded lessons are not prepared by a committee of the Educational Committee, but are left to the discretion of the educational boards of the denominations. Several groups or syndicates of denominational boards have been organized for the purpose of preparing and distributing lessons closely graded by years.

The Age-Group Committees

The age-group committees of the Educational Commission —Children's, Young People's, and Adult—have given special attention to the preparation of a curriculum guide, looking to the development of what is called life-centered curricular material, based on the actual experience of the child during the different years of his growth and development. The term curriculum, as used by these committees, includes the entire program of Christian religious education for the respective age groups. Decided progress has been made, based upon approved educational principles.

Special Program Material

The Committee on Religious Education of Youth, in addition to the development of the curriculum guide for the age group for which it is responsible, has been developing what is known as the "Christian Quest" [3] material for the use of young people and the leaders of young people. Fifteen pamphlets of this series have already been approved and printed, and are widely used by the denominational boards and also by other organizations interested in the Christian training of youth. The Committees on Religious Education of Children and Religious Education of Adults are also developing special materials.

A System of Leadership Training

From the initial organization of the Council, special attention has been given to the training of leaders. The outlining

[3] The name "Christian Quest" is patented under registered trade-mark by the International Council of Religious Education.

of courses and the recommending of plans and policies for leadership training has been the work of the Committee on Leadership Training of the Educational Commission. A system of leadership training has been developed and approved by the International Council. The standards established have been adopting by the coöperating denominations. This has tended to higher standards and a greater uniformity of procedure. Credits earned by students in accordance with the International Council standards are accepted by the educational boards of the coöperating denominations, and the interchange of credits between denominations is also made possible by the development of this interdenominational coöperative system of training.

Program of Church School Administration

The Committee on Church School Administration has made a most valuable contribution by the preparation of a system of International Standards in Religious Education. These have been approved by the Educational Commission and the International Council and adopted by nearly all the coöperating denominations. They include Standard A for the highly organized church school; Standard B for the smaller church school with less trained supervision; separate standards for each of the different departments; and standards for vacation church schools and for week-day church schools. This system of standards includes scoring manuals and wall charts. A complete system of records and reports for the church school has also been developed, which is proving to be of the highest importance. The Committee on Church School Administration, with the coöperation of architects and experts on equipment, has prepared a bulletin, *Housing and Equipment for the Church School,* which will be of great service to all interested in this highly important subject.

The Development of a Field Program

The Committee on Field Program has recently been appointed. It will make recommendations through the Educational Commission to the International Council on such subjects as the guidance of state councils, including principles of organization and program building; similar help for county, city,

and local councils; the convention system, including its objectives, functions, and programs; the bases and methods of accrediting state councils; the whole subject of field supervision; and the getting of educational programs into actual operation in the local churches.

PROFESSIONAL WORKERS INCLUDED

In order that professional workers in religious education interested in particular phases of the subject may be organically related to the far-reaching and continually expanding program of the International Council, provision has been made in the by-laws for the establishment of what are known as professional advisory sections. The following have already been established: (1) Children's Work; (2) Young People's Work; (3) Adult Work; (4) Directors of Religious Education; (5) Denominational Editors; (6) Denominational Publishers; (7) International and National Executives; (8) State and Regional Executives; (9) City Executives; (10) Professors of Religious Education; (11) Laymen's Advisory Section; (12) Week-Day Religious Education; (13) Vacation Church Schools; (13) Leadership Training; (15) Negro Work; (16) Missionary Education; (17) Research.

How the Advisory Sections Function

Each of these professional advisory sections includes in its membership those whose work and experience classify them within the particular group. These sections meet annually during the second week in February, just preceding the meeting of the Council, and continue in session for three or four days. Each section prepares its own program, and these are printed in advance. Provision is made for joint meetings of different sections, and there is generally an arrangement for at least one meeting including all the sections. The sections vary in size, the largest being the Directors of Religious Education with over two hundred active members. Other large sections are the Children's Work Section, the Young People's Work Section, and the Professors of Religious Education Section.

SECTIONS ORGANICALLY RELATED TO COUNCIL

The by-laws of the Council provide that the chairman of each section shall be a consulting member of the Executive Committee, or governing body, of the Council, and that each section may elect a representative to serve as a consulting member of the Educational Commission. Recommendations of these sections on any question relating to the work of the International Council are given serious consideration. If the recommendation has to do with educational policies, it is referred to the Educational Commission, and by the commission to the proper committee. If the recommendation has to do with administrative policies, it is presented directly to the Council by the chairman, who is a consulting member and who has all the privileges of membership in the Council except the right to vote.

THE INTERNATIONAL COUNCIL STAFF

The International Council Staff is composed of the General Secretary, the Superintendent of Educational Administration and Research, the Director of Children's Work, the Director of Young People's Work, the Director of Adult Work and Field Administration, the Director of Leadership Training, the Director of Vacation and Week-Day Church Schools, the Associate Director of Young People's Work, and the Research Associate, together with the Secretary to the General Secretary, who is also Secretary of the Educational Commission, the Business Assistant and Cashier, and the Editorial Assistant. The staff and office force number between thirty and thirty-five persons. The headquarters occupy the entire twenty-second floor of a modern office building at 203 North Wabash Avenue, Chicago.

The General Secretary Chief Executive

The General Secretary is the executive head of the Council and is responsible for its general administration, both business and educational. He nominates the members of the staff, who are elected by the Council, and selects the members of the office force. He is responsible for putting into effect the plans and

policies adopted by the Council and for raising the annual budget of the Council and supervising its financial affairs under the general direction of the Board of Trustees.

Staff Related to Educational Commission

Each director is responsible for the work of his department, and is secretary of the corresponding committee of the Educational Commission. In this way the work of the committees of the Educational Commission is intimately and organically related to the work of the International Council staff. When a committee of the commission outlines a procedure to be followed in the development of some phase of the program, the member of the staff responsible for that particular department of the work sees that this is carried forward and is brought back in an advanced stage to the next meeting of the committee.

Work of Departments Closely Integrated

The creative and supervisional work of the International Council staff is unified through the Board of Educational Administration, made up of the directors and associate directors of the different departments under the chairmanship of the General Secretary. The International Council staff also constitutes the Board of Editors of the *International Journal of Religious Education.* Plans, policies, and procedures agreed upon by the Board of Editors are carried out under the immediate supervision of the Editorial Assistant. The members of the staff also constitute the Board of Field Administration, and each member has a definite responsibility in relation to the Bureau of Research.

SUMMER LEADERSHIP SCHOOLS AND CONFERENCES

An International Council leadership school, particularly adapted to the training of leaders in religious education, is conducted for a period of two weeks each summer on the camp properties belonging to the Council at Conference Point on Lake Geneva, Wis.; at Geneva Point on Lake Winnipesaukee, N. H.; and at Geneva Glen, Indian Hills, Colo. A four-year course leads to a diploma. Two camp conferences, each of

two weeks' duration, one for older boys and one for older girls, are conducted each summer on each of these three camp grounds. Nearly a thousand carefully selected young people are thus reached and specially trained each year for leadership in the church school, particularly in young people's work. These conferences also offer a four-year course of training, for the completion of which a diploma is awarded.

INTERNATIONAL COUNCIL CONVENTION

In accordance with the by-laws, the International Council holds a convention quadrennially. The last one was held at Toronto, Canada, in June, 1930. The program for this convention provided both for careful study and for popular meetings, and in connection with it was held the Christian Youth Council of North America. The general findings of the Toronto Convention contain the following emphases: First, to make religious education more truly Christian; second, to make the needs of growing persons determinative of all our educational procedures; third, to develop the spirit of world friendship and human brotherhood; fourth, to Christianize the contacts and institutions of modern life. The following special emphases for each of the four years of the quadrennium were recommended and adopted: First year, the promotion of ideals and standards through strengthening the field forces; second year, the extending of leadership training; third year, the recruiting of disciples for Christ and the church; fourth year, the expanding and enriching of the program of the church school. The findings of the Christian Youth Council, which were developed and adopted by the young people themselves, were published in pamphlet form and have been widely circulated and used by young people in study groups.

THE COÖPERATION OF CHRISTIAN LAYMEN

The coöperation and support given by Christian laymen to the work of the International Council is one of its most important elements of strength. A group of splendid Christian men, many of them known nationally, give liberally of their time, thought, and means, and without their generous co-

operation it would be impossible for the Council to carry forward such an extended and effective program.

WHAT HAS BEEN ACCOMPLISHED

What the International Council has accomplished since its organization in the development of better educational programs and in extending and making more effective Christian religious education can hardly be estimated. However, the greatest value of the Council is probably found in the fact that it provides a means for interdenominational coöperation in carrying forward a great worth-while task. Through the International Council the leaders of the denominations have come to enjoy working together, which has contributed immeasurably to interdenominational understanding and Christian unity.

SUGGESTIONS FOR FURTHER STUDY

1. How does the International Council of Religious Education differ in its orgainzation from the old International Sunday School Association? Is the International Council truly an interdenominational organization?

2. A State Council of Religious Education must itself be an interdenominational organization in order to be entitled to elect a representative on the governing body of the International Council. How does this fact affect the organization of the International Council with respect to its relationship to the denominational boards?

3. Make a study of the organization and function of the Educational Commission and its several committees, with respect to their relationship to the International Council and to the denominational boards.

4. Study the organization of the International Council staff and how it functions in relation to the Educational Commission and to the Council.

5. Will a ıy particular values accrue from the fact that the International Council staff is organized into (a) a Board of Educational Administration; (b) a Board of Field Administration; (c) a Bureau of Research; and (d) a Board of Editors? Will the strength of specialization be preserved and the weakness of departmental segregation be avoided by this plan of staff organization?

6 *The International Journal of Religious Education* is edited by a Board of Editors composed of the members of the International Council staff. What are the elements of strength in this plan? What are its possible weaknesses?

7. Study the organization of the Professional Advisory Sections of the Council and the functions of each in relation to the Educational Commission and to the Council.

8. Is it an element of strength or weakness for the interdenominational organization to receive such a large proportion of its financial support from

Christian laymen? Consider what the relationship should be of pastors, laymen, and professional workers to religious education.

9. Is the trend in religious education more toward separate denominational control, or is the trend toward a larger degree of interdenominational cooperation? Give reasons for your answer.

10. Will Christian religious education come to have a larger significance in the complete program of the Church, or will its importance grow relatively less? Give reasons for your answer.

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CHAPTER XVII

PART II

THE RELIGIOUS EDUCATION ASSOCIATION[1]

LAIRD T. HITES[2]

THIRTY years ago the Sunday school movement was at its height. It was the heyday of the large, popular, enthusiastic, but ungraded and poorly equipped school. The movement had grown so rapidly that it could not, as yet, discover time to criticize and regulate itself.

The leadership was largely committed to the evangelistic, as contrasted to the thoughtfully educative, method of procedure. Large numbers of pupils were sought and were challenged with the evangelistic appeal to make the Christian life their own and to win others to their new-found Saviour. Church membership increased rapidly, prayer meetings and testimonial meetings were enthusiastically attended, young people's societies were filled with recently converted young men and women, and altogether religious prosperity filled the air.

These years from 1890 to 1910 undoubtedly embrace one of the most fruitful periods for religious education in the American Church. Like all pioneer movements, however, it suffered from a number of uncritical assumptions made by its leaders, assumptions which created problems that even the leaders did not wholly perceive. And, like other pioneering movements, it made progress unevenly—emphasizing some vitally important factors, but failing to emphasize other factors equally vital to final success.

Attendance and enthusiasm are important, if religious edu-

[1] The address of the Association is 59 East Van Buren Street, Chicago.

[2] From 1925 to 1929 Editorial Secretary of the Religious Education Association, now Professor of Religious Education and Philosophy at Hiram College.

cation is to perform its most successful work; certainly evangelism will always be required with important groups of people in the church school. Equally important, however, is a definitely conceived educational program in the light of which enthusiasm may be harnessed to important tasks, and attendance maintained when enthusiasm wanes. And certainly Christian nurture is as important as evangelism in any effective program of religious education.

The goal of the early Sunday school was perfectly clear: the salvation of souls and their enrichment in the Christian life. But ways and means needed attention, an effective curriculum was yet to be constructed, architecture had to be designed, teachers to be educated as well as inspired, and the whole popular movement within the Church had to be geared into the educational life through which children and youth were being enriched in the public schools. More important than all, the new Sunday school movement itself needed to be weighed in the balances of cool judgment, to be examined from every angle, to be criticized and improved.

Alongside of this enthusiastic educational movement in the churches, another development of equal, if not greater, significance was taking place in the field of general education. This was patent not only in the public schools, enthusiasm for which had captured the imagination of the American people, but it was evident also in the rapid development of church-supported colleges and universities, and in the newly conceived idea of state universities.

In these more "secular" fields, educational theory was proceeding along sane and wholesome lines. Controlled experiments were under way in many schools and colleges, experimental elementary schools had been organized in several cities, the kindergarten movement was beginning to develop, curricula were being examined scientifically for the first time, and the entire process of general education was being examined and criticized by its friends.

If the Sunday school could be criticized by its friends, so much the better. If it could be studied and evaluated objectively, so much the better still. It was to supply this need that the Religious Education Association was formed in 1903.

It is significant that the membership of the Association was drawn from outstanding leaders in both the churches and the colleges, that it included many interested business men, and that the motto of the new organization, as coined in the earliest days, was this: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value."

In its earlier history the Association was almost entirely a Protestant organization, drawing its membership from the churches, the schools, and the colleges. A few, never more than a tenth of the total, were residents of Canada and abroad, the remainder drawn largely from the central and eastern parts of the United States.

In every case, they were *individual* members, not representing any board or denomination or institution. As such, they were absolutely free to express themselves, and this sense of freedom from official control was one of the great assets of membership. In a very real sense it was necessary to do pioneer work in experimentation—testing results, developing new methods, trying out new curricula, building new religious and educational machinery. The members felt themselves pioneers, and it is altogether likely that at least nine-tenths of all the men and women who did the really significant pioneering in religious education were members of the Association. They insisted with each other that if their efforts were to have scientific validity, their experiments must be controlled by objective scientific methods. These three qualities, then, while not exclusively the possession of the Religious Education Association, were nevertheless dominant factors in its development: *freedom,* the *pioneering spirit,* and *scientific control.*

We shall pass over the history of the organization, and call attention to its achievements in a large way and to its promise of usefulness in the future.[3]

[3] Those who may wish to appreciate the history of the Association will find a very excellent statement prepared by Prof. Theodore Gerald Soares in the September, 1928, issue of *Religious Education.* This same issue contains a number of other articles dealing with the Association, which was then celebrating its twenty-fifth anniversary, and a number of other papers tracing

From the beginning, in 1903, the Association has been predominantly a fellowship of congenial folk who felt themselves engaged in a common task. The leading spirits in every significant movement for religious education found inspiration and help from their fellowship with other leaders in the Religious Education Association. Never has the organization attempted to carry forward a program or to defend a point of view. To have done so would be to defeat the very purpose of its existence, which was to provide a forum where *every* new idea might be discussed freely and on its merits—and where, in the clash of opinion, other new ideas might be born. But the leaders of thought who met and discussed their common problems carried back to their own organizations richer and clearer minds as they sought to put their new ideas into the form of experiments and programs. *This, it seems to me, has been the great contribution of the Association to religious education.*

A gentleman who has been a member for more than twenty years gives this as his "compelling reason" for joining: "It was a launching out on the uncharted sea in the conviction that there were new continents to be discovered. It represented the association of those who held at least these convictions, however widely they might differ in their particular interpretations: (1) That God is dependable; (2) that the universe is fundamentally spiritual and moral; (3) that human nature and human intelligence are worthy of being trusted; and (4) that there are principles of moral and religious growth as definite and clear cut as the laws of nature and that progress would be made in proportion as these were understood and worked with intelligently." [4]

Throughout its history the Religious Education Association has held annual conventions, which have brought together the cream of the leadership in religious education and its related fields. These have been held as far west as Des Moines and as far east as Boston; and from Toronto on the north to Atlanta on the south. These have been important gatherings, and from them many forward movements have arisen. Within recent

the development of religious education in other institutions and in the churches.

[4] Myers, Prof. A. J. W., in *Religious Education*, September, 1928.

years regional conventions have also been held in significant centers in New England, in the far west, and the southeast.

From the beginning the Association has published a journal, *Religious Education*. At first bimonthly, it was expanded in 1926 to ten issues a year, with approximately 1,000 pages a volume. The large purpose of the journal is to serve as an open forum for intelligent thinkers of every shade of opinion, the only requirement being that the author shall have something important to say, that he shall put it into clear and readable English, and shall be able to take smilingly any criticism his paper may evoke.

The budget of the Association has always been small. Until 1927 it never exceeded $18,000 a year. In the past three years it has been increased to $45,000, in order to secure a larger secretarial staff, to promote more regional conventions, and to permit more significant research and field work. At that, the budget is insignificant when considered in terms of the social values accruing through the Association's activities. The income is derived in part from memberships, the three thousand members paying approximately $17,000 a year; in part from larger contributions of interested individuals, churches, and foundations. Subscription to the journal is five dollars a year; for students in residence, half that sum.

In the early days, the Association was concerned largely with church schools and their problems. As other organizations developed within the denominational fabric itself capable of handling these problems, the Association turned its attention more and more to broader fields. And now that the International Council of Religious Education is rendering such splendid service in the church school field, and denominational boards of education are becoming increasingly efficient, the Association finds itself free to pioneer in several new lines.

Starting with a membership almost entirely Protestant and evangelical in nature, the leaders within the movement have felt the need for a broader fellowship, and have sought it among Catholics and Jews, and even among leaders of religious and educational thought affiliated with no religious group, until now the membership is heterogeneous indeed. Intergroup conferences have been promoted among Catholics, Protestants, and

Jews, and each has been found to have real contributions to make to the thinking of the others. Very large possibilities for the future lie in this enlarging fellowship among members of diverse religious—and racial—groups.

Beginning its work largely in the field of the church school, the Association has broadened its efforts to include the colleges, the public schools, the home, and other agencies where religion may be taught—although it has never ceased to exercise its function of critical examination and evaluation of all important movements in the church and church school. It has made a strenuous effort to stimulate the founding and endowment of chairs of Bible and religious education in the colleges and has remarkably succeeded. Its members have led in the character education movement and are to considerable extent responsible for the character emphasis in the public schools. Its annual research conference, held in Chicago, has developed into an orientation of approaches to character and religion; and the conference for 1931 took Chicago as a case study in the better understanding of the possible interplay of these two forces.

The earlier purpose, which was to make education religious and religion educational, has now broadened into a purpose which might be defined as "the spiritualization of citizenship" in all its phases. This new emphasis has led the Association to cultivate the friendship and coöperation of leading representatives of the professions and trades, business associations and clubs, amusement and recreation agencies, departments of public health, organizations for philanthropy and social service, agencies of politics and good government, and of publicity. These representatives are responding (individually, of course, and not as delegated representatives of organizations) and are beginning to participate more freely in the regional and national conventions and in the journals of the Association, and the likelihood is that in the immediate future the fellowship will be greatly broadened, and the interchange of stimulating information and points of view correspondingly enriched.

Prof. George A. Coe, affectionately known the country over as the dean of religious educators, has summarized some of

the results of the Association's organization and work in these propositions:

1. Numerous colleges that did not have the Bible in their curriculum in 1903 have been induced, through the influence of the Association, to establish chairs of biblical literature.

2. Many colleges, universities, and theological seminaries have established departments of religious education as a direct result of pressure brought to bear by the Association.

3. The Association has been the chief factor in creating a widespread demand for better curricula, textbooks, methods, and teacher training in the church schools. Its influence is seen in the new church architecture, which now takes for granted that a church plant should include quarters specifically designed for the church school. There are scores of churches, possibly hundreds of them, that have either rebuilt their church school quarters or erected new ones. Millions of dollars have gone into these enterprises. The movement has spread through the country. Not only in the East and Middle West, but also in the South and on the Pacific Coast, one finds this outward sign of new life in the department of religious education. In this entire movement, the Religious Education Association has *led the way.* If the Association had not been formed, these changes would not have occurred.

4. The Association has served the various religious denominations in a peculiar way—namely, by preparing the way for changes that progressive denominational officers desire to make. The Association has done preliminary investigation, provoked discussion, clarified ideas, and produced convictions that the denominational leaders have subsequently been able to utilize and rely upon. Specific testimony to this effect has come from such leaders.

5. The Association has done more than all other influences combined on behalf of sound policies and methods in the week-day schools of religion. It has worked with the public school authorities as well as the churches in this matter. Note our convention on the subject, our survey of these schools, and the material in our magazine.[5]

6. Through the initiative and the influence of the Association, the Character Education Research came into being. This is by all odds the most considerable achievement in this field. It was through the influence of the Association that the Institute for Social and Religious Research was induced to provide financial backing for this enterprise. It cost about $140,000. The printed results are standard material wherever anybody is interested in the use of scientific methods in the field of education in morals or in religion.

7. The Association has been the prime agency in developing, among talented young people, an interest in religious education as a vocation. Scores and scores of the aggressive leaders of to-day were first awakened

[5] Dr. Coe is referring to the convention of 1922, which was based upon a survey conducted by Mr. E. L. Shaver and a committee of the Association. *Religious Education* for 1921 and 1922 contained many papers on the week-day church school. The papers were assembled in a volume by Dr. H. F. Cope, *Week-Day Religious Education,* published by Doran in 1922, price, $2.00. The book is still widely used.

through the Association, or, being awakened, they found in the Association a fellowship that stimulated, sustained, and enlightened their interest.

8. The Religious Education Association is *the first and only* body that has brought about religious coöperation on a national scale among these four elements: orthodox Christians, liberal Christians, Jews (both orthodox and liberal), and unchurched idealists.

9. The conferences on research are helping to bring about a united attack by several branches of science upon the most vital problems of citizenship and of religion—the problem of character.

10. Our magazine has become an indispensable organ for the discussion of facts and ideas in our field.

11. Nearly all this enormous activity has been carried on without a cent of compensation from the Association. Even the expenses have rarely been paid. We have had few employed workers, and their main job has been to get other people to work for nothing!

One of the Association's most important services to the cause of religious education has been the personal counsel and advice contributed by its secretaries. They have traveled enormous distances each year, have delivered hundreds of addresses, have maintained a hard working bureau of information, and have counseled with perplexed leaders everywhere and shown them larger opportunities for service.

In its direction and leadership the Association has been particularly fortunate. For seventeen years, Dr. Henry F. Cope was General Secretary, dying in the harness in 1923. For more than twenty years Mr. David R. Forgan, Chicago banker and philanthropist, has been treasurer. The board of directors and the different committees and commissions have always sought, and obtained, the coöperation of persons of the greatest ability in their respective fields. The important thing is that these committees and commissions have been *working* groups, not merely rubber stamps for the opinions of a chairman.

The present staff maintains the high standards of leadership, service, and prophecy set by their colleagues of the earlier days. In 1926, Prof. J. M. Artman relinquished his professorship at the University of Chicago to become General Secretary. In October, 1930, Dr. O. D. Foster, beloved among American colleges as counselor and friend of youth, joined the staff as secretary of the Association's Commission on Higher Education. In 1929 Prof. William Adams Brown of Union Theological Seminary was elected President, and was succeeded in

1931 by Dr. John H. Finley, outstanding among American educators.

With this staff, and with the loyal coöperation of its more than three thousand pioneering members, the future of the Association is secure, and there is every expectation that it will become increasingly useful in its service of evaluating the past, criticizing the present, and stimulating toward a better and wiser future for religious education.

SUGGESTIONS FOR FURTHER STUDY

1. What have been the most important accomplishments in religious education during the past thirty years? How far has the Religious Education Association stimulated these movements and contributed to them?

2. In what directions are the churches now making progress in their programs of religious education? How is the Religious Education Association helping to guide this progress? How may it become more useful?

3. Are the churches failing in their efforts? In what directions and to what extent? Why?

4. In what directions would you modify the procedure of the churches to make them more effective?

5. Along what lines is stimulating experimentation in religious education likely to prove most valuable? What part should the Religious Education Association take in this experimentation?

6. Has the International Council of Religious Education so completely occupied the field that the Religious Education Association is no longer needed?

7. How far may Protestants, Jews, and Catholics really coöperate in movements for bettering religious education? What may the Religious Education Association do in this regard?

8. Should the Religious Education Association continue to be primarily a fellowship of those engaged in religious education, or should it become an active research and promotional organization?

9. The Religious Education Association conceives of religious education in a very broad way, to include all character forming agencies and influences. To what extent is it possible to draw these agencies into a comprehensive program of moral-religious-character education, and to coördinate their efforts? How may the Association function in this regard?

10. Examine thoughtfully the journal of the Association, *Religious Education,* for the past year or two. Does it seem to serve the cause to the best advantage? Should its emphases be modified? If so, how?

BIBLIOGRAPHY AND SUGGESTIONS FOR FURTHER READING

1. The only adequate source for a study of the Religious Education Association is its own journal, *Religious Education,* published uninterruptedly for the past twenty-six years.

In 1913 Dr. H. F. Cope, then General Secretary, published an article, "Ten Years' Progress in Religious Education." In the volume for 1923 he has another article, "Twenty Years' Progress in Religious Education." Both of these articles deal largely with the Association. They have been reprinted and may be obtained from the Religious Education Association office.

In the September, 1928, issue of *Religious Education* are a series of articles evaluating the Association from various angles, and showing its relation to the entire movement. This is the best source from which to gain an understanding of the Association in all its work.

2. For an important survey conducted by the Association, see Cope, H. F., *Week-Day Religious Education* (New York: George H. Doran Company, 1922).

3. For significant research inspired by the Association and brought to fruition after years of effort, see the three volumes by Hartshorne and May recording the findings of the Character Education Inquiry conducted at Columbia University on funds supplied by the Institute of Social and Religious Research, published by The Macmillan Company, New York: *Studies in Deceit,* 1929; *Studies in Service and Self-Control,* 1929; *Studies in Organization of Character,* 1930.

4. For results of the Research Conference promoted annually by the Association for the past three years, see mimeographed reports of the conferences, to be obtained through the Association office.

5. For research carried forward within the Association, see monograph, *Business Girls,* by Ruth Shonle Cavan, published by the Association, 1927.

6. The following titles set the larger problems of religious education in the light of which the Association is facing its future:

Bower, W. C., *Character Through Creative Experience.* Chicago: The University of Chicago Press, 1930.

Coe, G. A., *A Social Theory of Religious Education.* New York: Charles Scribner's Sons, 1917.

Edwards, Artman, and Fisher, *Undergraduates.* New York: Doubleday, Doran & Co., 1928.

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PART V

HISTORY AND BACKGROUND

CHAPTER XVIII

THE RELATION OF CHURCH AND STATE

CARL ZOLLMANN[1]

Early History

THE thirteen original states at the time of the drafting of the Federal Constitution may so far as their relation with the church is concerned be divided into three groups. The first, composed of Massachusetts, which then included Maine, of New Hampshire, which then included Vermont, and of Connecticut, had established the Congregational form of worship, and this establishment, being indigenous to the soil and adapted to puritanical ideas and ideals, had easily weathered the storm and stress of the Revolutionary War.[2] In Virginia[3] and the Carolinas[4] the Church of England had been established from the beginning, and its sway had been gradually extended to Georgia, which had originally been set up without a state religion, to Maryland,[5] where it had supplanted the Catholic Church, and to New York and New Jersey, which had begun their existence as Dutch colonies. The difficulties in the way of the Church of England in these colonies during the seven years of war with England can easily be imagined. The great majority of its clergymen were either English or pro-English, and hence were about as popular as copperheads were in the North during the Civil War, or as carpetbaggers were in the

[1] Professor of Law, Marquette University.

[2] See Lauer, P. E., *Church and State in New England,* 10 Johns Hopkins University Studies.

[3] See McIlwaine, H. R., *The Struggle of Protestant Dissent for Religious Toleration in Virginia,* 12 Johns Hopkins University Studies.

[4] See Weeks, S. B., *Church and State in North Carolina,* 11 Johns Hopkins University Studies; *The Religious Development in the Province of North Carolina,* 10 Johns Hopkins University Studies.

[5] See Petrie, G., *Church and State in Early Maryland,* 10 Johns Hopkins University Studies. See also James, B. B., *The Labadist Colony in Maryland,* 17 Johns Hopkins University Studies.

South after the war, and as pro-Germans were throughout the country during the World War.[6] The result was that in all these Episcopal states except Maryland and South Carolina the church establishment had disappeared when the constitutional convention met at Philadelphia in 1787; in New York, New Jersey, North Carolina, and Georgia without much of a struggle; in Virginia only after a most protracted debate.

This leaves a third group, composed of states which had never had a state church. Due in part to its geographical location easily accessible by land from both Connecticut and Massachusetts where the persecutions against the dissenters were inexorable and accessible by sea to all the other colonies except Pennsylvania, which on account of its liberal Quaker-spirited policy never produced religious refugees, Rhode Island had from its very beginning been a haven of refuge, into which had fled the persecuted and prosecuted from the other colonies. In consequence an established church had from the very beginning been an utter impossibility in the miniature colony, which fact reënforced the sound statesmanlike position taken by Roger Williams, its founder, in regard to the proper relation of church and state, which was reflected in its charter, and which made this smallest of the colonies the cradle of the American doctrine of religious liberty. A somewhat similar position was taken by William Penn in the founding of the state which bears his name, though infidels were theoretically excluded in Pennsylvania, and voting and officeholding were theoretically confined to persons professing some form of the Christian religion. Delaware on its separation from Pennsylvania had followed the policy of its mother state.

This situation therefore at the time of the constitutional convention was that three states, Rhode Island, Pennsylvania, and Delaware, had never had an established church; five, New York, New Jersey, Virginia, North Carolina, and Georgia, had discarded their state church; while three, Massachusetts, Connecticut, and New Hampshire, retained their Congregational, and two, Maryland and South Carolina, their Church of England establishment. The states which had no establishment

[6] For a case of a clergyman's trouble after antagonizing the Revolution, see 1783, Fuller vs. Princeton, 3 Mass. 183.

therefore had nearly a two-thirds majority, and in addition the minority states were divided into two groups. A situation was thus presented which was somewhat analogous to that which had existed in Rhode Island at the dawn of its history, and this condition of affairs was utilized by the friends of religious liberty, who were composed of both religious devotees and violent agnostics, to write into the fundamental law the provisions hereinafter mentioned.[7] The trend of public opinion throughout the thirteen states at this time and resulting from this development is reflected by the famous Northwest Ordinance, passed by the congress of the confederacy in July, 1787, while the constitutional convention was in session, which ordinance covered what is now Indiana, Illinois, Michigan, Wisconsion, and Minnesota, and contained the following article of compact between the original states and the people and states in said territory: "No person demaining himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship or religious sentiments in said territories." [8]

Religious Tests Before and After the Federal Constitution

The development just outlined had not, however, substantially affected a theory which then generally prevailed to the effect that only men who professed religion were fit to hold office. When the Federal Constitutional Convention assembled in Philadelphia, religious tests as a qualification for office were a part of the constitutions of many of the thirteen original states.[9] While Massachusetts[10] and Maryland [11] required from certain state officers only a declaration of a belief in the Christian religion, the fundamental law of Georgia, New Hamp-

[7] Cobb, Sandford Hoadley, *The Rise of Religious Liberty in America,* New York: The Macmillan Company, 1902).

[8] See Article 1 of the Northwest Ordinance. From here on to page 418 of this chapter is largely a reprint of a small part of an article which appeared in 17, Michigan Law Review 355, 456, under the title, "Religious Liberty in the American Law."

[9] 1886, Hale v. Everett, 53 N. H. 9, 112; 16 Am. Rep. 82.

[10] Massachusetts constitution, Ch. 6, Art. 1. The declaration required was: "I believe the Christian religion and have a firm presuasion of its truth."

[11] Maryland constitution of 1776, Declaration of Rights, Art. 35.

shire, New Jersey, and North Carolina[12] limited such belief to the Protestant religion[13] and was designed to require a positive and affirmative test and not merely the negative qualification of not being a Roman Catholic.[14] The Delaware, North Carolina, and Pennsylvania constitutions[15] further required an acknowledgment that both the Old and New Testaments are given by divine inspiration.[16] The constitution of Pennsylvania in addition exacted a confession of a belief "in one God, the creator and governor of the universe, the rewarder of the good, and the punisher of the wicked," [17] while the Delaware fundamental law imposed a veritable confession of trinitarian faith, professing "faith in God the Father, and in Jesus Christ his only son, and in the Holy Ghost, one God blessed forevermore." [18] The practical difficulties in the way of formulating a federal religious test satisfactory to the various states under these circumstances were overwhelming. The diversity in the religious faiths then still established in some of the states precluded any harmonious action looking to such a test. The stanch little state of Rhode Island, the only one of the original thirteen states which had never had a religious test, would never have joined the Union if such a test had been imposed. Devout religionists and violent antireligionists in the convention therefore joined their forces in opposing such a test and pointed out the extreme dangers and difficulties of attempts to connect the civil powers with religious opinions and to exclude dissenters from participation in the public honors, trusts, emoluments, privileges, and immunities. The result was not merely negative but distinctly positive. Not only was no federal religious test adopted, but a provision was incorporated into the Federal Constitution to the effect that "no religious

[12] Georgia constitution of 1777, Art. 6; New Hampshire constitution of 1784, Part 2, Subtitle House of Representatives; New Jersey constitution of 1776, Art. 19; North Carolina constitution of 1776, Art. 32.

[13] For Vermont, which was then already asking for admission, see its constitutions of 1777, Ch., 2, Sec. 9, and of 1786, Ch. 2, Sec. 12.

[14] 1868, Hale v. Everett, 53 N. H. 9; 16 Am. Rep. 82.

[15] Delaware constitution of 1776, Art. 22; North Carolina constitution of 1776, Art. 32; Pennsylvania constitution of 1776, Sec. 10.

[16] For Vermont, see its constitution of 1777, Ch. 2, Sec. 9, and of 1786, Ch. 2, Sec. 12.

[17] Pennsylvania constitution of 1776, Sec. 10. Vermont adopted the same requirement when it became a State in 1790.

[18] Delaware constitution of 1776, Art. 22.

test shall ever be required as a qualification to any office or public trust under the United States." [19]

It is too clear for argument that this provision does not by its letter or spirit forbid religious tests on the part of the various states. The existing provisions on this matter in the various states were therefore not invalidated by it, and the adoption of new provisions by such states was not thereby prohibited. While it has had a potent influence on the various states and has been more or less literally copied into most of the existing state constitutions,[20] remnants of such tests still linger in a number of them. Accordingly the constitutions of Arkansas, Maryland, Mississippi, North Carolina, Pennsylvania, South Carolina, Tennessee, and Texas[21] still require the bare acknowledgment or the lack of a denial of the existence of a Supreme Being as a test for certain offices, while Pennsylvania and Tennessee in addition exact a belief in a future state of rewards and punishments.[22] It is curious to note that such provision in the case of Mississippi and Tennessee very inconsistently is linked with another provision which forbids all religious tests and that in the case of Texas and Maryland it takes the form of an exception from an otherwise absolute prohibition of religious tests.[23] It requires no prophetic vision to predict that these last faint remnants of an outworn condition of affairs will eventually be eliminated so that no person will, on account of his religious belief or disbelief, be legally disqualified from holding any public office, employment, or position of trust of any kind, federal or state, within the United States.

[19] United States Constitution, Art. 6, Sec. 3.

[20] See the religious freedom clauses in the various constitutions.

[21] Arkansas constitution of 1874, Art. 19, Sec. 1; Maryland constitution of 1867, Declaration of Rights, Art. 37; Mississippi constitution of 1890, Sec. 265; North Carolina constitution of 1876, Art. 6, Par. 8; Pennsylvania constitution of 1873, Art. 1, Sec. 4; South Carolina constitution of 1895, Art. 17, Sec. 4; Tennessee constitution of 1870, Art. 9, Sec. 2; Texas constitution of 1876, Art. 1, Sec. 4.

[22] Pennsylvania constitution of 1873, Art 1, Sec. 4; Tennessee constitution of 1870, Art. 9, Sec. 2.

[23] Mississippi constitution of 1890, Sec. 18; Tennessee constitution of 1870, Art. 1, Sec. 4; Texas constitution of 1876, Art. 1, Sec. 4; Maryland constitution of 1867, Declaration of Rights, Art. 37.

The First Amendment to the Federal Constitution

The Federal Constitution as submitted to the states by the convention was not very satisfactory to most of the individual states. The chief objection to it was that it contained no bill of rights. Accordingly numerous amendments to it were proposed, and of these ten were adopted practically simultaneously with the constitution itself. The provision in regard to religious tests in particular was felt to be insufficient. Perpetual strife and jealousy on the subject of ecclesiastical ascendency was anticipated, shaking the newly founded Union to its foundations, if the government was left free to create a national religious establishment. Complete religious liberty to all persons, and the absolute separation of the church from the state, by the prohibition of any preference by federal law in favor of any religious persuasion or mode of worship was generally desired. Accordingly the friends of religious liberty, composed of freethinkers on the one side and earnest believers on the other, pointed out dangers to the national government from ecclesiastical ambition, the intolerance of sects, and the bigotry of spiritual pride, and reënforced their arguments by showing the practical impossibility of selecting a national state church from among the various denominational bodies willing to be considered for the honor. The very fact that five of the thirteen states then had established churches while others still favored some one denomination and all were unwilling to concede any favor by the federal government to any denomination but their own made the last argument a very pointed one. The result was the adoption of the famous first amendment, which provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." [24]

The purpose of this amendment cannot be in doubt. Its object is not to countenance, much less to advance, Mohammedanism or Judaism or infidelity by prostrating Christianity, but to exclude all rivalry among denominations and to prevent any national ecclesiastical establishment which would give to any hierarchy the exclusive patronage of the national government.

[24] United States Constitution, first amendment.

It gives to religious liberty the character of a political right,[25] is intended "to allow every one under the jurisdiction of the United States to entertain such notions respecting his relations to his Makers and the duties they impose, as may be approved by his judgment and conscience, and to exhibit his sentiments in such form of worship, as he may think proper, not injurious to the equal rights of other, and to prohibit legislation for the support of any religious tenets or the modes of worship of any sect," [26] and means exactly what it says and no more. It is a restraint on the action of Congress and is not a restriction on the powers of the various state legislatures. "The Constitution makes no provision for protecting the citizens of the respective states in their religious liberties; this is left to the state constitutions and laws; nor is there any inhibition imposed by the Constitution of the United States in this respect on the States." [27] Any action taken by a state establishing some religion and prohibiting the free exercise of all other religions would therefore not be in contravention of it. "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." [28]

The Federal Compact

It does not, however, follow that the various states are now free to do as they please in the matter. A federal "compact" has been imposed by Congress on all the new states admitted into the Union since the days of the Civil War which effectually prevents radical action in the direction of establishing any church. The Civil War issues had been clarified, but the thirteenth amendment had not been adopted when Nebraska and Nevada knocked at the doors of Congress and asked to be admitted into the Union. This request received favorable consideration but was somewhat more encumbered with conditions

[25] 1845, Permodi v. First Municipality, 44 U. S. (3 How.) 589, 610; 11 L. Ed. 739. Cited in 1867, Murphy and Glover Test oath cases, 41 Mo. 339, 367.

[26] 1889, Davis v. Beason, 133 U. S. 333, 342; 33 L. Ed. 637; 10 Sup. Ct. Rep. 299.

[27] 1845, Permodi v. First Municipality, 44 U. S. (3 How.) 589, 609; 11 L. Ed. 739.

[28] United States Constitution, tenth amendment.

than had heretofore been customary. The new states were required to agree that neither slavery nor involuntary servitude should be tolerated within their borders except as a punishment for crime. Due probably to the fear that the Mormon Church then so powerful in the West might stamp out religious liberty in the new states, the policy was now adopted of requiring the conventions called to formulate constitutions of the new states to provide by an ordinance irrevocable, without the consent of the United States and the people of the new state that "perfect toleration of religious sentiment shall be secured, and no inhabitant of said state shall ever be molested in person or property on account of his or her mode of religious worship." [29] Accordingly nine western states (Arizona, Idaho, Nevada, New Mexico, North Dakota, South Dakota, Utah, Washington, and Wyoming) have incorporated such an ordinance into their constitutions recapitulating the requirements of their enabling statutes and reciting that such ordinance shall not be changed or abrogated in whole or part by any future constitutional amendment without the consent of Congress.[30] In addition Colorado, Montana, and Oklahoma have accepted the ordinance by an independent document attached to their constitutions, while in the case of Nebraska the condition apparently has been lost sight of or has been disregarded. Under this compact religious liberty in almost all the far western states is secured against any adverse state action.

The Fourteenth Amendment

It has already been seen that the Federal Constitution as originally adopted and amended did not restrain any state action in regard to religious matters. The Civil War produced a change also in this respect. In consequence of it the provision of the fifth amendment, which prevents the United States from depriving any person "of life, liberty, or property with-

[29] See the various enabling statutes of the States mentioned infra.

[30] Arizona constitution of 1912, Art. 20; Idaho constitution of 1889, Art. 21, Sec. 19; Nevada constitution of 1864, "Preliminary Action"; New Mexico constitution of 1912, Art. 21, Sec. 1; North Dakota constitution of 1889, Art. 16, Sec. 203; South Dakota constitution of 1889, Art. 22; Utah constitution of 1895, Art. 3; Washington constitution of 1889, Art. 26; Wyoming constitution of 1889, Art. 21, Ordinance.

out due process of law," was extended by the fourteenth amendment to cover the various states, effectually prevents "hostile and discriminating legislation by a state against persons of any class, sect, creed, or nation, in whatever form it may be expressed," [31] and does not even stop with the protection of individuals but, on the contrary, guards the property of all the various church bodies from spoilation by the states. Confiscation of such property such as has taken place in Europe whenever one church was disestablished to make room for another is therefore now impossible in America. The security thus provided is enhanced by the provision of the Federal Constitution which prohibits the states from impairing the obligation of contracts as this provision has been interpreted by the United States Supreme Court in the famous Dartmouth College case.[32] There is therefore now no country in which not only religious liberty in general but the property of religious bodies in particular is as secure as it is in the United States. In a recent decision the United States Supreme Court has even declared in an action involving the right of a state to interfere with the control of a parent over his child that the fourteenth amendment denotes among other things the right of the individual to worship God according to the dictates of his own conscience.[33] Whether this statement will be extended by future decisions so as to draw to the United States Supreme Court the final decision in regard to all questions of religious liberty only the future can tell.[34]

Treaty Provisions

It would seem that the provisions of the Federal Constitution are ample enough fully to protect those parts of the United States which have not as yet achieved statehood rights. Be that as it may, the matter has not been left to mere constitutional guarantees, but has been reënforced (if that is possible)

[31] Field Circuit Justice in 1879, Ho Ah Kow v. Numan, Fed. Cas. No. 6546, page 265; 5 Sawyer 552, 562.

[32] 1819, Dartmouth College v. Woodward, 17 U. S. (4 Wheat) 518; 4 L. Ed. 629. 1909, Buke v. Trinity Church, 117 N. Y. Supp. 255, 63 Misc. 43 (affirmed 117 N. Y. Supp. 1130).

[33] 1923, Meyer v. Nebraska, 262 U. S. 390, 43 Supp. Ct. Rep. 625.

[34] See an article in 8 *Marquette Law Review* 53, December, 1923, entitled "Parental Rights and the Fourteenth Amendment."

by provisions inserted in the various treaties by which these territories were acquired. Provisions of this nature inserted in the Louisiana Purchase treaty and in the treaty which terminated our war with Mexico[35] are interesting historically, but have ceased to be of legal interest because all the territory acquired by these treaties has now been incorporated into the various states that have been carved out of it. The provisions of the treaties by which Alaska and our insular possessions were acquired from Russia, Spain, and Denmark, however, are still in force and therefore deserve to be cited in full. In the treaty of 1867 with Russia it was expressly "understood and agreed that the churches which have been built in the ceded territories by the Russian government shall remain the property of such members of the Greek Oriental Church resident in the territory as may choose to worship therein," while the United States obligated itself to maintain and protect such inhabitants as should remain in Alaska "in the free enjoyment of their liberty, property, and religion." [36] In the treaty of Paris which terminated our war with Spain it was declared that the relinquishment or session of Cuba, the Philippine Islands, etc., "cannot in any respect impair the property or right which by law belong to the peaceful possession of property of all kinds . . . ecclesiastical or civil bodies," and that "the inhabitants of the territory over which Spain relinquishes or cedes her sovereignty shall be secured in the free exercise of their religion." [37] Finally in the Treaty of January 17, 1917, by which Denmark ceded the Danish West Indies to the United States, it was provided that Danish citizens residing in said islands, in case they remain in the islands, shall continue, until otherwise provided, to enjoy all the religious rights and liberties secured to them by the laws now in force. If the present laws are altered, the said inhabitants shall not thereby be placed in a less favorable position in respect to the above mentioned rights and liberties than they now enjoy.[38]

[35] Art. 3, Treaty of 1803 with France; Art. 9, Treaty of 1848 with Mexico.
[36] Art. 2 and 3, 15 U. S. Sta. at Large 539.
[37] Art. 8, Treaty of Paris, 30 U. S. Sta. at Large 1758.
[38] Art. 6, 39 U. S. Sta. at Large 1711.

Provisions of State Constitutions

The federal compact above considered covers only the states admitted into the Union since 1860 and has therefore no application to Texas, Kansas, California, and Oregon and to the states east of or bordering on the Mississippi River. The scope of the fourteenth admendment is still uncertain, though it has unquestionably been much expanded by a recent decision of the United States Supreme Court.[39] The treaty provisions above cited are applicable only to our territorial possessions. The questions concerning religious liberty in the great majority of the cases must therefore be solved by referring to the provisions of the various state constitutions and to the statutes passed under them. These throughout our history as a nation have varied considerably. Not a few of the original states actually retained their established religion for a longer or shorter period after the adoption of the Federal Constitution. Connecticut did not achieve full religious liberty until 1818, when it adopted a new constitution.[40] Massachusetts grimly held on to its Congregational establishment until 1833, when the fact that its state churches had largely become Unitarian brought about the religious freedom amendment to the venerable document adopted in 1780 which still serves the Bay State as a constitution.[41] In Texas the Catholic religion was originally established and was only by the constitution of 1845 reduced "from the high privilege of being the only national church to a level and equality with every other denomination." [42] In New Hampshire under a constitutional provision adopted in 1784, readopted successively in 1792, 1902, and 1912 and in force to-day, express power is conferred on the legislature to authorize the several towns in the state "to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and

[39] 1923, Meyer v. Nebraska, 262 V. S. 390, 26 L. Ed. 1042, 43 S. Ct. 625, 29 A. L. R. 1446.

[40] Connecticut constitution of 1818, Art. 1, Sec. 3, 4; Art. 7, Sec. 1, 2.

[41] Massachusetts constitution, eleventh amendment. See 1833, Commonwealth v. Kneeland Thatchers Cr. Cas. 346, 384, affirmed 37 Mass. 206.

[42] 1848, Blair v. Odin, 3 Tex. 288, 300.

morality." [43] Of the other states, Missouri[44] still puts severe restrictions on religious corporations, while Virginia and West Virginia[45] interdict them completely. Other states still retain some form of a religious test.[46] On the whole, however, it must be said that religious liberty has obtained a complete triumph and that what still remains of the old order of things does not ordinarily work any hardship.

The importance of these state provisions cannot easily be overstated. They prevent adverse action by the state legislature in a sphere very much wider from the viewpoint of the individual citizen than that to which the first amendment of the Federal Constitution has reference. They all more or less clearly recognize the fact that an established religion, a union of state and church, like a mismated marriage, is detrimental to both parties, as it inevitably makes the state despotic and the church hypocritical. While many of the subordinate clauses of these provisions are alike and frequently even identical, great originality has been used by the framers of the various constitutions in putting them together. No two such provisions in consequence are identical in language. They all, however, have the same purpose. Their keynote has been appropriately sounded by Virginia, the mother of presidents, and by Rhode Island, the only one of the original states which never had a religious test or a religious establishment, by declaring that the duty which man owes to God and the manner of discharging it can be directed only by reason and conviction, not by force or violence,[47] that God has created the mind free, and that all attempts to influence it by temporal punishments or burdens or by civil incapacities tend to beget habits of hypocrisy and meanness, and that one of the principal objects of the early settlers was to hold forth a lively experiment that a flourishing civil state may stand and be best maintained with full liberty in religious concernments. [48]

[43] New Hampshire constitution of 1912, Part 1, Art. 6. It need hardly be pointed out that the legislature for something like a century has not exercised this power. See 1868, Hale v. Everett, 53 N. H. 9, 16 Am. Rep. 82.

[44] Missouri constitution of 1875, Art. 2, Sec. 8.

[45] Virginia constitution of 1902, Art. 4, Sec. 59; West Virginia constitution of 1872, Art. 6, Sec. 47.

[46] See notes 21 to 23 *supra.*

[47] Virginia constitution of 1902, Art. 1, Sec. 16.

[48] Rhode Island constitution of 1842, Art. 1, Sec. 3.

Turning now to the various provisions, their great variations in the matter of phraseology makes any compilation of them within a reasonable compass impossible. All that can be done is to classify the various clauses and state their main contents. Not very many state constitutions prohibit an establishment of religion in the very words used by the first amendment to the Federal Constitution.[49] Though it is a commonplace in our jurisprudence that "under our form of government church and state are not and never can be united." [50] only the Utah constitution in terms forbids a "union of church and state." [51] Instead, general declarations are made to the effect that every individual has by nature the inherent, inalienable,[52] and indefeasible right of worshiping and serving God in the mode most consistent with the dictates of his conscience, that none shall be deprived of this right, that no human authority shall in any case interfere with or in any manner control or infringe it, and that the free exercise and enjoyment of religious faith, worship, belief, sentiment, and profession shall forever be allowed, secured, protected, guaranteed, and held sacred. It follows that every person is at liberty to profess and by argument to maintain his opinion in matters of religion,[53] that every denomination is protected in the peaceable enjoyment of its own mode of religious worship,[54] that none will be subordinated to any other[55] or receive any peculiar privileges or ad-

[49] This provision is literally copied into the constitution of Iowa of 1857, Art. 1, Sec. 3; into the constitution of South Carolina of 1895, Art. 1, Sec. 4; and into the constitution of Utah of 1895, Art 1, Sec. 4. It has been partially copied into the constitutions of Alabama of 1901, Art 1, Sec. 3; Louisiana of 1913, Art. 4; and New Jersey of 1844, Art. 1, Sec. 4.

[50] 1888, Cook County v. Industrial School for Girls, 125 Ill., 540, 562; 18 N. E. 183; 8 Am. St. Rep. 386; 1 L. R. A. 437.

[51] Utah constitution of 1895, Art. 1, Sec. 4.

[52] This word is explained by the New Hampshire constitution of 1912, Part 1, Art. 4, as follows: "Among the natural rights, some are in their very nature inalienable, because no equivalent can be given or received for them. Of this kind are the rights of conscience."

[53] Rhode Island constitution of 1842, Art. 1, Sec. 3; Virginia constitution of 1902, Art. 4, Sec. 58; West Virginia constitution of 1872, Art. 3, Sec. 15.

[54] Arkansas constitution of 1874, Art. 2, Sec. 25; Nebraska constitution of 1875, Art. 1, Sec. 4; Ohio constitution of 1851 and 1912, Art. 1, Sec. 7; Texas constitution of 1876, Art. 1, Sec. 6; see also the Vermont constitution of 1793 and 1913, Art. 64.

[55] Maine constitution of 1819, Art. 1, Sec. 3; Massachusetts constitution, eleventh amendment.

vantages,[56] in short, that no preference will be given to nor discrimination made against any religious establishment, church, sect, creed, society, or denomination, or any form of religious faith or worship or system of ecclesiastical policy.[57] Absolute freedom to choose such religious belief as his judgment and conscience may approve has thus become the birthright of American citizenship.[58] Any civil or political rights, privileges, capacities, or positions which a person may have or hold will not be diminished or enlarged or in any other manner affected thereby, nor will he be disqualified from the performance of his public or private duties on account thereof. He will not on account of his religious opinion, persuasion, profession, and sentiments, or the peculiar mode or manner of his religious worship, be hurt, molested, disturbed, restrained, burdened, or made to suffer in his person or property.

The greatest grievance against the established churches as they existed at and before the time of the adoption of the Federal Constitution was the fact that taxes were levied and enforced to support them. In consequence the constitutions of two states prohibit the legislature from passing "any law requiring or authorizing any religious society or the people of any district within this state, to levy on themselves or others any tax for the erection or repair of any house of public worship or for the support of any church or ministry." [59] This does not, of course, mean that individuals cannot enter into an agreement to pay such charges. The very articles from which the above is taken, therefore, conclude with the words, "It shall be left free to every person to select his religious instructor and to make for his support such private contract as he shall please." The whole situation is well summed up in the following words of the New Jersey constitution: "Nor shall any person be obliged to pay tithes, taxes, or other rates for building or repairing any church or churches, place or places of worship, or for the maintenance of any minister or minis-

[56] Virginia constitution of 1902, Art. 4, Sec. 58; West Virginia constitution of 1872, Art. 3, Sec. 15.

[57] See 1874, Shreveport v. Levy, 26 La. Ann. 671.

[58] *In re* Jacquet 22 N. Y. Supp. 986, 988; 40 Misc. 575.

[59] Virginia constitution of 1902, Art. 4, Sec. 58; West Virginia constitution of 1872, Art. 3, Sec. 15.

try, contrary to what he believes to be right or has deliberately and voluntarily engaged to perform." [60] Accordingly contract relations for the support of religion are recognized both expressly[61] and by providing that no person shall be compelled to contribute *against his consent* to the erection or repair of any place of religious worship or to pay tithes or other rates for the support or maintenance of any ministry or any priest, minister, preacher, or teacher of any sect, creed, or denomination of religion.

The attempts made in the early colonial times to force all inhabitants to attend religious worship are well known to all who have even a superficial knowledge of our early history. It is not such a matter of general knowledge that the constitution of Massachusetts, adopted in 1780, four years after the Declaration of Independence, expressly conferred upon the Massachusetts legislature the power to enjoin upon all the subjects of the commonwealth attendance upon the instructions of the public teachers at stated times and seasons if there were any upon whose instructions they could conscientiously and conveniently attend.[62] The existence of such and similar provisions in the early statutes and constitutions of a number of the thirteen original states has been instrumental in bringing into the various constitutions a provision to the effect that no one shall under any pretense whatever be required or compelled to attend or frequent any place, form, or system of religious worship. This situation has been supplemented by a liberal construction of statutes in favor of religious societies. A statute forbidding motion picture shows on Sunday has been held not to apply to religious exercises by means of motion pictures.[63] A federal statute against the importation of foreign laborers under contract has been held not to apply to a clergyman called from England to officiate at Trinity Church in New York.[64] Taking these provisions of the state and

[60] New Jersey constitution of 1844, Art. 1, Sec. 3.

[61] Maryland constitution of 1867, Declaration of Rights, Art. 36; Massachusetts constitution, eleventh amendment; Rhode Island constitution of 1842, Art. 1, Sec. 3; New Hampshire constitution of 1912, Part 1, Art. 6.

[62] Massachusetts constitution, Part 1, Art. 3.

[63] 1916, State v. Morris, 28 Idaho 599, 155 Pac. 296.

[64] 1892, Holy Trinity Church v. U. S., 143 U. S. 457, 36 L. Ed. 226, 12 Supp. Ct. Rep. 511.

federal constitutions together, it cannot admit of any doubt that the American citizen enjoys the fullest protection of his religious liberty which human ingenuity can devise. Neither the federal nor the state constitutions can erect dogmatic fortresses to awe him or plant theological batteries to cow him. They merely protect him in his dual capacity as a citizen of the United States and as a citizen of the state of his residence. The provisions of the Federal Constitution shield him from any adverse action by Congress and to a limited extent from adverse action by the state of his residence, while the provisions of the state constitutions, which in some cases have taken the form of a federal compact, protect him from similar action on the part of the state legislature. He is thus enjoying the protection of two constitutions, no matter in what state he lives.

School Controversy of 1876

When, in the thirties and forties of the last century, the public school system of the United States, under the leadership of Horace Mann of Massachusetts, commenced its glacierlike advance it found in its way a variety of grammar schools.[65] Some of these were conducted by public bodies such as cities, counties, and townships and hence were true public schools. Others were parochial schools conducted by a Protestant or Catholic Church or a synagogue. Still other schools were founded by charitable donations. Purely commercial schools conducted as mere business ventures also were by no means infrequent. Most of these institutions were wiped out by the public school system. Charitable schools were generally absorbed by the new arrival in the educational field, the courts applying the *Cy-pres* doctrine to them.[66] Commercial ventures were generally made unprofitable by the competition offered by schools which demanded no tuition and disappeared quite promptly. The existing public schools, of course, were continued, generally with improvements. A strong tendency developed to

[65] From here on this chapter is largely a reprint of an article by the author which appeared in *Religious Education*, February, 1927, under the title "Historical Background of Religious Day Schools."

[66] 1896, *In re* John's Will, 30 Ore. 494, 509, 47 Pac. 341, 50 Pac. 226, 36 L. R. A. 242; 1895, Attorney General v. Briggs, 164 Mass. 561, 42 N. E. 118; 1896, Green v. Blackwell, 35 Atl. 375, 376 (N. J.).

absorb the parochial schools, and most of such schools were taken over by the public school system and in many instances were for years and even decades conducted substantially in the same manner as was the case before the change. To be more specific the particular religious instruction given before the change was usually continued after the change had taken place.

What has just been said, however, must be taken with some qualification. The Protestant denominations, being generally in the majority, naturally were somewhat favored and quite frequently succeeded in having their particular religious instruction continued in the public school which succeeded their parochial school. In consequence the shift of Protestant parochial schools into the public school system was rapid and unimpeded. The same cannot be said of the Catholic schools. The Catholics, being in the minority in most communities, naturally received less liberal treatment. Hence, they quite generally retained their parochial schools and have them to the present day. Where Catholic schools were given up, this result in many instances was due to the fact that in the particular community the Catholics were sufficiently strong to be able to control their school and its religious teachings after it had been allowed to pass under the control of the public authorities.

Of course the general tendency was against the continuance of religious instruction in the public schools, once they had become such, no matter what their previous connections might have been. Antireligious and nonreligious elements of the population were actively working for a separation of religious instruction from them. Differences in religious belief became more pronounced in the various local communities and certainly within the various states as migration, immigration, and emigration increased. Centralization of school control and the adoption of uniform textbooks further enhanced the difficulties in the way of teaching any sectarian tenets. The states being committed to two important principles, universal education and religious liberty, the elimination of religious instruction in the public schools became an unavoidable consequence. A resort to mere majority rule could not be tolerated, since

religious freedom is more important than any such rule. The result to-day is a public school system conducted by the state, divorced from all church control and given over exclusively to the dissemination of secular information.

The situation in the public schools themselves during the transition period, of course, was not without its complications. There were no express constitutional provisions barring religious instruction in them. The conception of a public as distinguished from a parochial school had not yet been clearly developed. Traces of this confusion remain to the present day. As late as 1894 and 1918 the Supreme Courts of Michigan[67] and Iowa,[68] respectively, have had occasion to sever in a more or less Alexandrian manner a Gordian knot presented by such a merger. Where parochial schools maintained themselves there developed to some extent even a system of compensation by which the state paid to the parochial schools a part of the cost of imparting *secular* information to its pupils. The benefits derived from such a compromise was shared about equally by all denominations whether they, like the Catholics, retained their parochial schools and received compensation from the state or whether they, like the Protestants, gave them up and allowed the public authorities to continue religious instruction in them.

Then came the Civil War and brought the country to the brink of dissolution and shook it to its very foundation. When the din and clash of arms finally ceased with the meeting of Grant and Lee at Appomattox there arose out of the smoking embers of the conflict, in very much the same manner as the present Ku-Klux Klan has come out of the strain and stress of the World War, a society known as the A. P. A. or American Protective Association. The purposes of this association were frankly anti-Catholic. To maintain itself for the short period of time to which all such movements are inherently limited an issue had to be found. It was close at hand. The Catholic school system was determined upon as the point of attack. This, of course, brought the Catholics themselves out

[67] 1894, Richter v. Cordes, 100 Mich. 278, 284, 56 N. W. 1110.

[68] 1918, Knowlton v. Baumhover, 182 Iowa 691, 166 N. W. 202, 5 L. R. A. 841.

onto the firing line. As the problems of reconstruction were solved one by one, the country turned from them and toward the new controversy. It is not astonishing that Catholic journals at that time even became aggressive in defending the justice and equity of the compensation which their schools were receiving. A controversy which could not be heard during the long debate which preceded the Civil War, which was hushed during the four years of that conflict, now demanded for the first time the attention of the country.

It was at this juncture that President Grant, on September 29, 1875, addressed the Army of the Tennessee at Des Moines, Iowa. He said in part: "The centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the state nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain." [69]

Events now followed fast on each other's heels. Grant in his annual message of 1875 recommended an amendment to the United States Constitution forbidding the teaching in any public school of religious tenets and further prohibiting "the granting of any school funds, or school taxes, or any part thereof, either by legislative, municipal, or other authority,

[69] Hecker, *Catholics and Education*, p. 180; Swett, John, *American Public Schools*, p. 72 (New York: American Book Company, 1900).

for the benefit or in aid, directly or indirectly, of any religious sect or denomination." [70] Exactly a week after the submission of this message James G. Blaine, the plumed knight, who was then the leader of the house and who, nine years later, was defeated by Grover Cleveland in a contest for the presidency, introduced a rather colorless resolution for a constitutional amendment which on August 4, 1876, was overwhelmingly passed by the house.[71] The famous Tilden-Hayes campaign in the meantime had come into swing, and this matter now became one of its issues. Accordingly, the Republican national platform of 1876 called for an amendment to the Federal Constitution forbidding "the application of any public funds or property for the benefit of any school or institution under sectarian control." [72] When the constitutional amendment, submitted by Blaine, in a greatly strengthened form,[73] was finally voted on in the Senate it resulted, on August 14, 1876, in a strictly partisan vote, all Republican senators voting for and all Democratic senators voting against it;[74] and was lost

[70] *Congressional Record,* 1876, Vol. 4, Part 1, p. 175.

[71] *Ibid.,* Part 6, p. 5190. This resolution reads as follows: "No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect, nor shall any money so raised or lands so devoted be divided between religious sects or denominations."

[72] Paragraph 7.

[73] *Ibid.,* Part 1, XX, p. 5580. This resolution reads as follows: "No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no religious test shall ever be required as a qualification to any office or public trust under any state. No public property, and no public revenue of, nor any loan of credit by or under the authority of, the United States, or any state, territory, district, or municipal corporation, shall be appropriated to, or made or used for, the support of any school, educational, or other institution, under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught; and no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not have the effect to impair rights of property already vested. Congress shall have power, by appropriate legislation, to provide for the prevention and punishment of violations of this article."

[74] *Ibid.,* Part 1, p. 5595.

because it had not received the necessary two-thirds majority. With this vote the agitation for a federal amendment has come to an end.

This, however, was not the final settlement. Feelings had been deeply stirred. A public school system entirely divorced from all religious affiliations was now deemed essential. Accordingly, nine of the ten states since admitted into the Union have been required, as a condition of admission, to provide, by an ordinance irrevocable, without the consent of the United States and of the people of the new state, that provision shall be made "for the establishment and maintenance of a system of public schools, which shall be open to all the children of the state and free from sectarian control," and eight of these states have literally complied with this condition.[75]

This compact is not the only safeguard against sectarian control of public schools. Indeed, four states, Ohio, Kansas, Nebraska, and Mississippi,[76] had forbidden such control even before the school controversy had come to its sensational head, while Wisconsin and Nevada had forbidden sectarian instruction in public schools.[77] Since the controversy the Wisconsin and Nevada provisions have been substantially copied by Nebraska, Colorado, California, Montana, Idaho, South Dakota, Wyoming, and Arizona.[78] That there are not more such provisions is undoubtedly due to the fact that an attempt to induce public schools to teach sectarian doctrines has not, since the Civil War, been generally made and in fact constituted the minor phase of the school agitation. Though relatively unimportant, this phase of the controversy has definitely settled one

[75] Arizona, 1912, Art. 20; Montana, 1889, ordinance attached to constitution; New Mexico, 1912, Art. 21, Sec. 4; Oklahoma, 1907, schedule attached to constitution; see Art. 1, Sec. 5; South Dakota, 1889, Art. 26, Sec. 18; Utah, 1895, Art. 3; see Art. 10, Sec. 1; Washington, 1889, Art. 26; see Art. 9, Sec. 4; Wyoming, 1889, Art. 21, ordinance, Sec. 5. The same condition was imposed on North Dakota and was fulfilled by its constitution of 1889, though not in the form of a compact. Art. 9, Sec. 147. The constitution of Idaho of 1889 does not contain this provision. See Art. 21, Sec. 19.

[76] Ohio, 1851, Art. 6, Sec. 2; Kansas, 1859, Art. 6, Sec. 8; Nebraska, 1866, Art. 2, title, Education, Sec. 1; Mississippi, 1868, Art. 8, Sec. 9.

[77] Wisconsin, 1848, Art. 10, Sec. 3; Nevada, 1864, Art. 11, Sec. 9.

[78] Colorado, 1876, Art. 9, Sec. 8; California, 1879, Art. 9, Sec. 8; Montana, 1889, Art. 11, Sec. 9; Idaho, 1889, Art. 9, Sec. 6; South Dakota, 1889, Art. 8, Sec. 16; Wyoming, 1889, Art. 7, Sec. 12; Arizona, 1912, Art. 11, Sec. 7. See Art. 6, Sec. 3.

of the principles of our political philosophy. "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of the property of all alike—Catholic, Protestant, Jew, gentile, believer, and infidel—shall not be used directly or indirectly for religious instruction, and above all that it shall not be made an instrument of proselyting influence in favor of any religious organization, sect, creed, or belief." [79]

This leaves the major phase of the controversy to be dealt with. This is concerned with the appropriation of public school funds to sectarian institutions. It was this phase against which President Grant delivered his main attack and at which the proposed amendment to the United States Constitution was aimed. Like the minor phase, it had been anticipated by a number of states. Massachusetts in 1855 had provided that public school money "shall never be appropriated to any religious sect for the maintenance, exclusively, of its own school." [80] Five other states, Wisconsin, Michigan, Indiana, Oregon, and Minnesota,[81] had forbidden the appropriation of such moneys for the benefit of any religious or theological seminary or institution.

Such anticipation, however, was slight compared with what was to follow. State after state fell into line, either by amending its constitution or by adopting a new one. The provisions adopted, of course, vary greatly in detail. Some are very general, others very specific indeed. All, however, have one object—to prevent the appropriation of public school funds to the uses of sectarian schools. Lack of space prevents us from reciting these provisions in detail. All that can be done

[79] 1918, Knowlton v. Baumhover, 182 Iowa 691, 166 N. W. 202, 5 L. R. A. 841, 843.

[80] Massachusetts constitution, eighteenth amendment. In 1913, *In re* Opinion of Justices, 214 Mass. 599, 601; 102 N. E. 464, the court held that this provision did not apply to higher schools.

[81] Wisconsin, 1848, Art. 1, Sec. 18; Michigan, 1850, Art 4, Sec. 40; Indiana, 1851, Art. 1, Sec. 6; Oregon, 1857, Art. 1, Sec. 5; Minnesota, 1857, Art. 1, Sec. 16. The Michigan provision has been readopted in the constitution of that state of 1908.

is to enumerate the states which have taken action. Such enumeration is imposing enough.

Three states, New Hampshire,[82] Minnesota,[83] and Nevada,[84] the first two in 1877, the last in 1880, accomplished results by constitutional amendments. Illinois[85] and Pennsylvania[86] acted as early as 1870 and 1873, and Missouri[87] and Alabama[88] as early as 1875, accomplishing their purpose through new constitutions. Texas,[89] Colorado,[90] Georgia,[91] California,[92] and Louisiana[93] had acted before 1880. Florida followed in 1885,[94] and Idaho,[95] Montana,[96] North Dakota,[97] South Dakota,[98] Washington,[09] and Wyoming[100] in 1889. Mississippi[101] and Kentucky[102] ushered in the last decade of the last century by falling in line in 1890 and were joined by New York,[103] South Carolina,[104] Utah,[105] and Delaware[106] before the dawn of the new century. Oklahoma,[107] New Mexico,[108] and Arizona[109] are the only states admitted into the Union since 1900 and by their constitutions, adopted respectively in 1907, 1911, and 1912, have joined the pro-

[82] New Hampshire, Art. 82. This provision was readopted in subsequent constitutions.
[83] Minnesota, Art. 8, Sec. 3.
[84] Nevada, Art. 11, Sec. 10.
[85] Illinois, 1870, Art. 8, Sec. 3.
[86] Pennsylvania, 1873, Art 3, Sec. 18; Art 10, Sec. 2.
[87] Missouri, 1875, Art. 2, Sec. 7.
[88] Alabama, 1875, Art. 12, Sec. 8. This provision was readopted in 1901.
[89] Texas, 1876, Art. 7, Sec. 5; Art. 1, Sec. 7.
[90] Colorado, 1876, Art. XX, 5, Sec. 34.
[91] Georgia, 1877, Art. 1, Sec. 14. But see Art. 8, Sec. 5.
[92] California, 1879, Art. 9, Sec. 8.
[93] Louisiana, 1870, Art. 228. But see Art. 53.
[94] Florida, 1885, Declaration of Rights, Sec. 6; Art. 12, Sec. 13.
[95] Idaho, 1889, Art. 9, Sec. 5.
[96] Montana, 1889, Art. 11, Sec. 8.
[97] North Dakota, 1889, Art. 8, Sec. 152.
[98] South Dakota, 1889, Art. 8, Sec. 16; Art. XX, 6, Sec. 3.
[99] Washington, 1889, Art. 1, Sec. 11; Art. 9, Sec. 4.
[100] Wyoming, 1889, Art. 1, Sec. 19.
[101] Mississippi, 1890, Sec. XX, 208.
[102] Kentucky, 1890, Sec. 189.
[103] New York, 1894, Art. 9, Sec. 4.
[104] South Carolina, 1895, Art. 11, Sec. 9.
[105] Utah, 1895, Art. 1, Sec. 4; Art. 10, Sec. 13.
[106] Delaware, 1897, Art. 10, Sec. 3.
[107] Oklahoma, 1907, Art. 2, Sec. 5.
[108] New Mexico, 1911, Art. 12, Sec. 3.
[109] Arizona, 1912, Art. 2, Sec. 12.

cession. Virginia, in 1902, forbade the appropriation of public funds to schools not owned or exclusively controlled by the state, but excepted certain nonsectarian institutions from this provision.[110] Massachusetts, in 1917, greatly strengthened the provision above referred to.[111] New Hampshire, Louisiana, and Alabama have, since 1900, adopted new constitutions which retain the provision in which we are interested.[112] In view of this history the truth of a statement by the South Dakota Court that "the policy of prohibiting the use of funds belonging to all for the benefit of one or more religious sects has been adopted in most of the states" [113] is undisputable.

There can be no question but that this solution is the only feasible one, no matter what hardships it involves for those who retain their parochial schools. Any arrangement by which parochial schools are allowed to participate in the public school funds cannot but result in political pressure. The first result is a close public control over the denominational schools. The next result is the entry of those schools into politics in order to shape this control to suit their own purposes. Where one denomination or a combination of them becomes strong enough, a shift of such control becomes inevitable. Instead of the public agencies regulating the parochial schools, the latter will control the public schools. The utter impolicy of such an arrangement has been vividly illustrated in two cases of rather recent date. In an Iowa case decided in 1918 the directors of a school district for a "rent" of $2.50 per year, which was never actually paid, obtained a "lease" of the upper room of a parochial school which thereupon was conducted as a unit, the older pupils being instructed by a sister who was paid by the school district, while the younger children received instruction from another sister who was paid by the church. Both teachers wore their religious garb and both rooms contained the customary church images. In both, the catechism

[110] Virginia, 1902, Art. 9, Sec. 141.

[111] Forty-sixth amendment to the Massachusetts constitution.

[112] New Hampshire, 1902, Art. 82; Louisiana, 1913, Art. 258. But see Art. 53; Alabama, 1901, Sec. 263.

[113] 1891, Synod of Dakota v. Steele, 2 S. D. 336, 373; 50 N. W. 632; 14 L. R. A. 418.

was taught. The directors cast off all thought of attention except that they yearly appropriated the necessary funds and went through the motions of contracting with the teacher. Though the situation was nine years old when it came before the court on the complaint of a taxpayer, the parties were enjoined from continuing it on the ground that a public school had been perverted into a parochial school and that public funds had been misappropriated.[114] In Michigan, the limits of a school district and those of a parish were substantially identical. Land was bought and title taken in the name of the bishop. A school building was built partly by church subscriptions and partly by public taxes. A teacher was installed who was satisfactory to the church, who taught religion in the school, and whose salary was made up partly from church contributions, partly from tuition money, and partly from the public school funds. Finally the school officers became dissatisfied with the teacher and sought to remove him. When the bishop resisted this action, they took possession of the school building and held it by stationing one of their members in it. An attempt by the congregation to regain possession brought the controversy before the Michigan Supreme Court. The court refused to hold that the bishop and the priest "were guilty of receiving public funds in an illegal and unconstitutional manner," though that was the gist of their own contention, and unscrambled the weird situation by holding that the building was a public school and that the bishop was merely a trustee for the school district.[115] Therefore, the Tennessee court says: "It is contrary to law and to public policy to allow the public school money to be invested in property in which any religious denomination or society or any other person has any interest or rights." [116] The Illinois court concludes: "Any scheme, even though hallowed by the blessing of the church, that surges against the will of the people as crystallized into their organic law, must break in pieces, as breaks the foam of the sea against the rock on the shore." [117]

[114] 1918, Knowlton v. Baumhover, 182 Iowa 691; 166 N. W. 202; 5 L. R. A. 841.

[115] 1894, Richter v. Cordes, 100 Mich. 278, 284; 56 N. W. 1110.

[116] 1896, Swadley v. Haynes, 41 S. W. 1066 (Tenn.).

[117] 1888, Cook County v. Industrial School for Girls, 125 Ill. 540, 563; 8

The result of the school controversy as it stands out to-day is that all sides lost—a result not at all uncommon in such matters. The Catholics lost their subsidies and henceforth were forced wholly to support their schools. The Protestant denominations lost the teaching of their religion in the public schools which henceforth were confined to purely secular subjects. The public school pupils lost a large part of the moral restraint which religion alone can impart. The churches lost many who should have become faithful members, and the state finds its burdens vastly increased and its citizenship degenerating. The consequences of a godless education can be studied to-day at close hand in any penitentiary, house of correction, or reform school. They are vitally felt by every teacher from the kindergarten to the university and by every business man from the corner grocer to the president of the most powerful bank. They fill the courts with litigation, the jails with inmates, and the graves with corpses.

Is it any wonder that a remedy is sought by which to bring back religious training to the children of the country? The outcry for such a remedy is universal. It comes from parents, educators, school officials, business men, churchmen, and from those placed in charge of criminals and juvenile delinquents. Such a remedy is proposed by a system of religious day schools which coöperate rather than compete with the public schools. This has been tried out in various parts of the country, and has already achieved some measure of success. It is, however, still in its swaddling clothes, and its growth will be very largely influenced by the court decisions which will be rendered on its constitutional aspects. Whether or not credit may be given by the public schools for such instruction, whether such instruction may be imparted in the public schools themselves or must be given outside are questions which are unsettled and

N. E. 183; 8 Am. St. Rep. 386; 1 L. R. A. 437. See 1917 Williams v. Stanton School District, 173 Ky. 708, 725; 191 S. W. 507; L. R. A. 1917 D 453 withdrawing 172 Ky. 133; 188 S. W. 1058. The court on rehearing says: "The constitution not only forbids the appropriation for any purpose or in any manner of the common school funds to sectarian or denominational institutions, but it contemplates that the separation between the common school and the sectarian school or denominational school or institution shall be so open, notorious, and complete that there can be no room for reasonable doubt that the common school is absolutely free from the influence, control, or domination of the sectarian institution."

can best be settled by judicial opinions on the constitutionality of such action. One of the essential tasks to be performed, therefore, relates to the work of fitting these new religious schools into the constitutional restrictions of the various states.

These restrictions have already been outlined in this article. Viewing them in the light of their history and against their proper background, they offer no insuperable obstacles. Unfortunately, courts have not heretofore always taken such a view of these provisions. The author has failed to find in any one of the fairly numerous decisions arising under these provisions the slightest reference to this history. Each decision treats the constitutional provision before the court as an isolated phenomenon of state history totally unrelated to a national movement of imposing magnitude. Is it any wonder some courts have completely misconstrued these provisions? The Supreme Court of the State of Washington has furnished an illustration of the length to which courts not properly informed may be expected to go. It has held that a constitutional inhibition of the appropriation or application of public money or property to any religious worship, exercise, or instruction prevents a school board from granting credits to high school pupils for successfully passing an examination covering the historical, biographical, narrative, and literature features of the Bible based upon an outline provided by the board, though no personal instruction is to be given in the school but is left to the home or church of the students.[118] On the other hand, the Court of Appeals of New York has held in 1927 that the New York constitutional provision prohibiting the use of public property or public money directly or indirectly in aid or maintenance of any school or institution wholly or in part under the control or direction of any religious denomination or in which any denominational tenet or doctrine is taught is not violated when a pupil is excused for a half hour each week for attendance on a week-day religious school during a study period. The court holds that the slight time consumed by the

[118] 1918, State ex rel Dearle v. Frazier, 102 Wash. 369, 173 Pac. 35, L. R. A. 1918 F. 1056.

public school teachers in registering and checking up excuses is not to be considered.[119]

Important Recent Decisions of United States Supreme Court

It may not be entirely beside the point to refer at this time to two important decisions of the United States Supreme Court. The hysteria bred by the World War produced in many states repressive legislation forbidding in private schools the use of any foreign language, or specifically the German language, either as a means of instructing children under the eighth grade or as a subject of instruction. The question of the constitutionality of these statutes arose in three states in connection with Lutheran parochial schools and was carried to the United States Supreme Court. The Iowa case was argued October 10, 1922, while Oregon was in the throes of a political fight involving the adoption by popular vote of a compulsory education act which attempted with one blow to wipe out all private primary schools. The Ohio case was argued November 28, 1922, after Oregon had on November 7 adopted its compulsory act. The Nebraska case (or rather cases) was argued February 23, 1923. There is no reason to doubt that the members of the Supreme Court had the same information which the rest of the country obtained concerning the Oregon development.[120] The court held all the cases until June 4 and then decided them, holding that the Iowa, Ohio, and Nebraska statutes violated the fourteenth amendment. Probably with a view to the Oregon situation the court took occasion to say:

> For the welfare of his Ideal Commonwealth, Plato suggested a law which should provide: "That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent. . . . The proper officer will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter, but the offspring of the inferior, or of the better when they chance to be deformed, will be put away

[119] People ex rel Lewis v. Graves 245 N. Y. 195, 156 N. E. 663 affirming 219 N. Y. Supp. 189, 219 App. Div. 233.

[120] The writer of this chapter has personally spoken with an attorney from Portland, Oregon, who in the spring of 1923 had a personal interview with one of the justices of the Supreme Court. The first question asked of him was, "What are you people in Oregon attempting to do with your schools?"

in some mysterious unknown place as they should be." In order to submerge the individual and develop ideal citizens Sparta assembled the males at seven into barracks and entrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius, their ideas touching the relation between individual and state were wholly different from those upon which our institutions rest; and it hardly will be affirmed that any legislature could impose such restrictions upon the people of a state without doing violence to both letter and spirit of the Constitution.[121]

Whether this language was intended as an invitation to bring the Oregon law before the court for destruction is a question with which we need not concern ourselves. The question of the constitutionality of this law was speedily raised, and the issue was submitted to the court March 16, 1925. The court considered the question for less than two and a half months and June 1, 1925, held the law to be unconstitutional, using the following significant language: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." [122]

This language is not limited in terms to such parents as choose to send their children to some parochial school. It may well apply to all parents in the land, even those who send their children to a public school. The statement by the court that the state may not standardize its children by forcing them "to accept instruction from public teachers only" seems to fit the part-time religious day schools which are now coming into existence. By its decision the court has definitely checked the pretensions for a monopoly which the public school system was making so far as it sought by legislative means to wipe out competing parochial schools. It has drawn the line vertically between public and private schools. Is it too much to hope that it will follow out this decision, if given an opportunity, by drawing the line horizontally in connection with schools which seek to coöperate rather than compete with the public

[121] Meyer v. Nebraska, 262 U. S. 390, 401, 402, 67 L. Ed. 1042, 43 S. Ct. 625, 29 A. L. R. 1446.
[122] Pierce v. Society of the Holy Names, 17 L. Ed. 688.

school system? Is it not entirely reasonable to expect that it will hold that a state cannot by a compulsory education law exclude its public school children from part-time religious day schools. Both systems of schools, each within its own particular sphere of action, aim to accomplish the same purpose. The religious day schools merely aim to take over that part of the education of the child which the public school system cannot perform in this country. To limit a child to the public schools is to limit its education—a purpose inherently at war with the underlying policy of compulsory education. Certainly, a favorable decision by the Supreme Court would be a charter of liberty, a veritable *Magna Charta,* for the week-day school movement. It would clear away every legal obstacle which under state constitutions and state decisions now obstructs its progress. It would make entirely unnecessary any tinkering with state constitutions and statutes. Even an unfavorable decision would clear the atmosphere and show the necessity for vigorous local action. In view of the tremendous advantage to be gained by a favorable decision, a speedy appeal to the United States Supreme Court of a case or cases properly shaped to embody the essential features would seem to be in order.

State Statutes Authorizing Part-Time Religious Instruction

According to the information at hand, the states of Minnesota, South Dakota, Iowa, and Oregon have passed statutes expressly authorizing or impliedly recognizing part-time religious schools. Of these, the statutes of Oregon and Iowa are good examples of such legislation. Chapter 24, General Laws of Oregon, 1925, provides: "That any child attending the public schools, on application of his guardian or either of his parents, may be excused from such school for a period or periods not exceeding one hundred and twenty (120) minutes in any week to attend week-day schools giving instruction in religion." In Iowa it is provided that the provisions of section 4410 of the code compelling attendance in public or private schools under Section 4411 (4) do not apply to any child "while attending religious services or receiving religious instruction."

SUGGESTIONS FOR FURTHER STUDY

1. What do you understand by the principle of the separation of church and state? Does it mean the separation of religion and education?

2. What is meant by a state church? Investigate the State Church of England and indicate how it differs from our American Protestant Churches.

3. What is the position of Pope Pius XI, the head of the Roman Catholic Church, on the relation of the church to the education of the youth of Italy in his recent encyclical, *Concerning Catholic Action?*

4. Which is preferable, a state-controlled church or a church-controlled state? What are the principal objections to each?

5. Should churches and other property held by religious groups for religious purposes be exempt from taxation? Give reasons for your position.

6. When is the church in politics?

7. Why did the Supreme Court of the United States refuse citizenship to Professor D. C. Macintosh of Yale Divinity School? Is Congress empowered by the Constitution to conscript the consciences of citizens? What position did Chief Justice Hughes take? See *The Christian Century* for June 10, 1931; June 17, 1931; July 1, 1931; July 22, 1931.

SOURCES OF INFORMATION

The best book to consult on the early history of religious liberty is Sandford Hoadley Cobb, *The Rise of Religious Liberty in America,* published by Macmillan in New York. It carries its discussion to the year 1787 when the Federal Constitution was adopted. A volume, *American Civil Church Law,* by the present writer, may be regarded as picking up the discussion where Cobb has left it and completing it. This volume was published by Columbia University in 1917, but is now out of print. A second edition will probably be published within the next two years. In a pamphlet published in 1930 by the International Council of Religious Education, entitled *The Week-Day School,* the author, Myron C. Settle, devotes three pages to a bare enumeration of articles appearing in various journals on the subject and includes in this list a few published books. The reader is referred to this list, as it would be too long to set it out in full.

CHAPTER XIX

THE RELATION OF RELIGIOUS EDUCATION TO GENERAL EDUCATION

HUGH HARTSHORNE[1]

HAS the term "religious education" served its purpose? It arose and gained currency at a time when religious activities lacked educational insight and educational activities were concerned with highly specialized units of subject-matter. Religious leaders needed "education," and educators needed "religion." We have only to examine the more recent writings of the creative thinkers in both fields to see how much religious education and general education now have in common. Our opening query is, indeed, a fair one. Does religious education offer to education any distinctive contribution which would justify the continuance of the double term?

In this chapter we shall deal only with the more theoretical aspect of this question, leaving to others the practical problems which grow out of our current separation of church and state. These local and temporary issues need not concern us here, important as they are, nor should they be allowed to cloud the consideration of those basic facts of human nature out of which grow both our methods and our objectives.

Let us turn, then, to an examination of the processes of growth by which human nature changes. There cannot be two sets of laws, one for religious education and one for general education. To the extent that we can formulate and follow laws of learning we shall be defining what is common to both fields.

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Laws of Learning

That man has within himself the capacity to change himself is a commonplace of modern psychology. That such changes as are effected take place according to psychological laws and not in violation of orderly natural processes is as much a basic faith for education as is the hypothesis of law for natural science. Human nature is within the natural order of the universe. This conception does not drag humanity down to the level of insensate rocks. It raises "nature" to the level of man and includes within the cause-effect sequence the orderly operation of purpose as well as appetite. But order, law, needs emphasis; for a purpose, floating in an arbitrary world where no law connecting the sequence of events could be found, would bear no relation to a man's freedom. He would be free, indeed, but free only to beat the air with vain desires.

1. To the results of the cause-effect sequences of lower forms of nature man adds the foresight of these results, and these foresights become a part of the present situation to turn his thought and his desire this way and that till he rests in the contemplation of a specific goal. The fixing of goals in consciousness is an effective part of the causal sequence leading to the end projected, operating not only to achieve the end more quickly and economically than crude trial and error could do, but also to change the individual so that, on the next occasion when this end is presented, he can arrive at it more certainly and speedily than before. Thus learning takes place as a natural and inevitable part of intelligent action: to learn is to act. Hence, to teach is to arrange opportunities to act, and the most effective teaching is that which makes provision for creative, purposeful activity. This we may call the first law of learning.

2. In the second place, what is learned in and through activity is *all* the activity and nothing but the activity in question. If the situation requires only words, then words alone will be learned. But if satisfactory adjustment can be attained only by careful thinking, persistent effort, happy coöperation, then this larger range of responses will also be learned—but they will be learned only in relation to the situations which call them

forth; they will not automatically be transferred to other situations. We do not learn responsibility and the power to command by being dependent and obedient, nor does skill in mathematics spring from the study of Greek. A second law, then, is that, in any educational situation, whatever is learned is what the learner *as a whole* is doing, and only that.

3. So far as there is social continuity, each new generation assimilates the skills, customs, and institutions by which society is maintained. The first two laws indicate that this assimilation comes through whole-hearted purposeful participation in the acts involved. The third law, therefore, defines as the central content of the curriculum a graded series of activities which are continuous with the fundamental life processes of the community.

4. Another and equally important quality of human nature is its tendency not only to direct its own activity by reference to foreseen ends, but to choose among possible ends those that promise the best in the long run—which lead, that is, to the highest and most enduring satisfactions. This movement of the self toward higher and more permanent values involves constant readjustments as new experiences arrive and new possibilities of experience open out. There is a rhythmical advance of the self from point to point, outgrowing the old, seeking the new, reorganizing habits and desires as new levels of experience emerge. This is a fourth law of learning.

5. The relation of individuals to one another gives stimulus and direction to the growth of the self. The power of self-direction is largely a function of social experiences which have served either to enslave or to emancipate the will. The enslavement of the will, either to a domineering parent or teacher or to a domineering group, particularly if such a relation begins in early childhood and persists to adolescence, is fatal to the normal development of the self, resulting in all sorts of distortions of personality, including a type of religious experience which seeks God or an unearthly habitation of the spirit as an escape from an intolerable restraint. Coöperative relations, on the other hand, particularly when supported by respect for the personality of all concerned and confidence in

their possibilities of growth, is probably the most potent factor available for the development of normal, socially adjusted individuals.

A fifth law, therefore, is that human nature develops to its full capacity of happy self-direction only when it is surrounded by an atmosphere of coöperation, good will, faith and respect, with every opportunity for participation in the control of its own affairs.

6. There results from the friendly association of individuals, all eager for the enlargement of life, the gradual growth of an ideal for the self and an ideal for society. In proportion as the members of such a friendly group share one another's experiences and aspirations, the older with the younger and the younger with the older, these ideals will gain force and substance, furnishing a point of reference by which one's self and one's present society are judged. To develop and maintain contact with such an ideal society and ideal self is the chief function of any education which entertains the hope of social reconstruction.

A sixth law, therefore, is that self-development requires the projection of an ideal self and an ideal society, constantly moving on beyond the achievement of the actual self and the actual society, and providing at once the motive and standard of human behavior.

7. The capacity of human nature to profit by experience mediated by language or picture makes possible the accumulation and use of a vast social and religious heritage, to which each new generation must have free access if progress is to be made. Nature as well as wisdom dictates that the chief value the past has for the living is with reference to the future, for the reel of time cannot be reversed or replaced and run again. To wonder at the achievements of dead civilizations has its proper place among life's pleasures and humilities, but the past lives not in such admiration but in the degree to which its achievements are reincorporated in the institutions and practices of to-morrow.

Youth looks forward, not back, and its assimilation of the culture of former ages is in proportion to the ministry of this

culture to the tasks and problems of contemporary life. Hence to be relearned, the past must be relived. As youth awakens to its capacity to stand on its own feet it demands ever more rigid sifting of our inherited culture by standards issuing from present knowledge and present necessity. Education becomes an adventure into the future rather than into the past, but an adventure equipped with all the pertinent wisdom the past can offer.

A seventh law, then, is that knowledge is functional, and is achieved successfully when it is secured and organized in relation to its values for the enlargement, enrichment, and control of the present life of the child.

8. It is increasingly realized that biological limitations affect only a small proportion of mankind in such a way as to prevent normal growth in character if suitable education is available. Nor does maturity constitute an obstruction to education as was once thought. That all do not need the same type of training is clear. Individual differences in temperament, disposition, acquired attitudes and opinions, and intelligence lead to a great variety of behavior.

All this points to the importance of an eighth law, that individual differences in inherited and acquired tendencies require differentiated educational arrangements adapted to the specific needs and capacities of individuals.

9. And as a significant corollary to this eighth law we may state a ninth, that out of individual variations come the elements of progress. Unless education would choke off at its source the provision nature makes for the advancement of mankind, it must set great store by these variations. Each generation, each race and culture have much to give as well as much to gain and must be encouraged to give their utmost. The humility of the teacher in the presence of the unfolding personality of a child is the best assurance we have of the coming of the Kingdom of God. Let young and old alike join hands with the Creator as all go forward into the great adventure.[2]

These brief laws of life and education offer a foundation for

[2] Compare these laws with the nine principles of teaching in Chapter V.

confidence in the naturalness and value of certain religious practices often thrown open to doubt on scientific grounds. If God's ways with men are to be known and followed successfully, they must be susceptible of formulation. Such formulation is the statement of natural laws, of which the chiefest is the law of love operating through the fellowship and faith of men. Here we find the creative work of God going on, our share in it defined, the consequences of neglect apparent. On the success or failure of love we rest our trust in God, for if God be not love there is no God, and if God be love He is of all life's experiences the most intimate and certain. If there is a law of love, then all we know of prayer, repentance, moral recovery, self-mastery, and the joy of unselfish service is supported and aided by our knowledge of human nature and its potentialities.

At the point of our knowledge of human nature and the ways by which it remakes itself there is no occasion, seemingly, for any theoretical distinction between education and religious education. In both cases is personality the central concept and respect for personality the foundation of method.

Let us proceed, therefore, to a more detailed consideration of the experiences by which we learn, to see whether in the framework of administration religious education must be distinguished from general education. Our thought shifts, then, to the problem of what constitutes a unit of learning or a unit of educative experience.

Units of Educative Experience[3]

The division of vital growing experience into any sort of chronological units is arbitrary. It is impossible to draw a sharp line at the point where any "experience" begins and another at the point where it ends. The nearest approach that has been made to this type of analysis is involved in the concept of the "project." We may say that a project begins at the moment when a situation obtrudes itself on attention in

[3] Hartshorne, Hugh, "Some Notes on the Objective Observation of Units of Experience," *Religious Education,* April, 1929. (This section is taken from the author's article by permission.)

such a way as to require the mind to run ahead to the contemplation of some change in the situation. All subsequent activity related to the achievement of the anticipated change in the situation up to the moment when this change is effected belongs to this particular project. It may overlap on several other projects, some of which are not completed when the new one starts, and some of which are begun before it in turn has run its course. This is an extremely helpful way of analyzing intelligent behavior.

There is another type of analysis which assimilates the concept of the project to a concept which is not chronological but rather functional. According to this point of view, the unit of experience is a function, the unit of character-forming experience is a social function, and character is social functioning. This requires a brief exposition.

The term function as used here refers to a certain kind of relation maintained between parts and wholes. This relation is defined in terms of the contribution made by the part to the structure or operation of the whole. This contribution may be mechanical, biological, social, or religious, according to the complexity of the objects dealt with.

Mechanical functioning is illustrated by the relation of a carburetor to a car ("mechanical" is used to include chemical), or the bones to the carriage of the body. Their function is defined in terms of the contribution to what the car or body is doing.

Biological functioning reaches back into mechanical functioning, as in the illustration of the bone, which is understood in terms of the use the body makes of it, and forward into the relation of organisms to one another in such integrated units as a beehive or ant hill. In the latter case each part is a biological unit (although the drones among the bees might be regarded as biologically incomplete), but it can be understood only in terms of its relation to the life of the hive or hill. There is differentiation of functions such that each so-called individual makes a well-defined contribution to the whole but also acts as a lesser whole engaging in such activities as will preserve its biological entity, such as eating and resting.

Much human activity is on this level. A typical illustration is afforded by an army. The individuals are defined in terms of what each does for the whole. The fact that a private is not born fully equipped with uniform, gun, and knapsack and with the manual of arms already established in his nervous system does not disturb the analogy. For instinct substitute general headquarters. As far as the individual is concerned, each operates blindly in performing the functions by which the whole subsists.

Genuine social functioning involves a new factor. Its operation is often noted in the conduct of American troops who seem at times peculiarly unadapted to the more primitive social functioning demanded by army regulations. From the standpoint of the commanding officer, this use of mind by the individual soldier is, with considerable justification, regarded as dangerous and inefficient for the accomplishment of the purposes for which armies exist. Genuine social functioning is quite inappropriate to armies. It is best illustrated by a discussion group or well-organized committee, or modern classroom, or a well-conducted family. It is as different from the insect type of functioning as the latter is from mechanical functioning. It involves the contribution of the part not only to the operation of the whole, but to the purposes and plans of the whole. The criteria of its presence are joy, efficiency, and the skillful sharing of purposes and activities in the spirit of coöperation and good will.

Each higher level emerges out of those beneath it, as a series of concentric circles are described about a common center. This picture offers the cue to the unit with which this paper deals. It may be pictured as a wedge reaching from center to circumference of these concentric circles, each of which represents a level of functioning. Each added level brings the individual into contact with a wider environment, a bigger whole of which it is a part. The individual's functions are the functionings of the larger whole. His existence may be described in terms of these functionings.

For the human being, the whole may be thought of as human society; and the functionings, just as the essential activities of

human beings—physical maintenance and health, through industry, commerce, and sanitation; the ordering and balance of conflicting interests in government; the continuity of life in the family; the improvement of life in education; the creation of beauty, knowledge, and joy in play.

But humanity is in contact with a bigger world than that which is presented to the senses from moment to moment. It has a vast perspective in time and space, and its mind reaches far into the invisible. Its adjustments are made as much to the ultimate demands of this timeless world as to the demands of hunger and thirst. From the standpoint of an infinite observer, the meaning of an individual life can be understood only in terms of its contribution to all reality. This may be called religious functioning. It is an added circle. But each wedge or unit of experience extends or should extend into this outer area, which lies between the individual and the universe and brings him into contact with ultimate reality. Life is pushing out toward this top level, but the top is not detached from the rest. It reaches back to and includes all lower levels. To the criteria of social functioning we now add only one to bring all to the level of religious functioning—coöperation with God. To the list of human activities we need add only one—the effort to bring all human activity to the level of conscious participation in the creative process of the universe.

The unit of character-forming experience is thus defined in terms of religious functioning (or social functioning, if this is preferred). Character grows to the extent that individuals function at the highest level. It is stultified or dwarfed to the extent that they function at lower levels. The conscious, joyous participation of each in the purposes and processes of human beings as they go about the essential activities of human existence, with the sense of comradeship with the ultimate creative good will, *is* character in a generic and universal sense. The share anyone has in this total character of the universe he has by virtue of his dynamic relationship with the larger whole. If he may be said to "possess" character, it is this relationship which he possesses.

We may now freely ask whether general education is con-

cerned with this type of unit. It is if its objective is character. Nor can the process of religious growth be safely stimulated by situations less concrete or less social than those just described.

Once more, then, we fail to discover any basic difference between religious and general education. Education is a process of personal-social growth. The whole self is involved, no matter under what auspices the growth takes place.

Let us outline the implications of these points of view for "education," which in its very nature is "religious."

Religious Education as Education[4]

Religious education, we claim, is misconceived when it is regarded as a branch of education in respect to either function or subject-matter. It is rather education itself, but education so enlarged and enriched as to quite burst the confining walls of schoolrooms, school lessons, school objectives, and to overflow into the streets, the stores, the factories, the homes, playgrounds, and churches, where men work and play and worship together. If education is best accomplished through participation, then religious education is to be thought of as participation also, but that in which the child participates when he is being educated in religion is not a mere imitation or even sample of life but rather life itself—yet not life as it realistically *is,* but life as it is *becoming* through the efforts and sacrifices of those who see in the present the germ of a nobler future.

It is the distinctive mark of the religious man that he has made himself permanently at home in the universe. But it is likewise characteristic of him that to him the "universe" is not exhausted in what he can see, but is compounded likewise of thoughts, meanings, and values which are no less real because invisible. Indeed a man's whole contact with the world of sense is informed and guided by the world of purpose and meaning within which he lives and knows. A man without the self-respect which is rooted in the sense of kinship with the creative

[4] Hartshorne, Hugh, "Religious Education—A Point of View," *Child Study,* October, 1927. (This section is taken from the author's article by permission.)

movement of the visible and invisible universe is incapable of genuine humility. It is the growth of a self and the accompanying discovery of what might be called the "self-aspect" of reality and the participation of the self in this overwhelmingly significant fact that constitutes religious experience.

In the institutions of religion are found the practices and the relics of former practices by which men come, and have in times past come, into this relation with reality—an experience so greatly valued by its beneficiaries as to justify the term "salvation" ascribed to it by so many ages and sects. It could hardly be otherwise than that these practices should be in keeping, on the one hand, with contemporary views of the nature of ultimate reality and of the human mind, and, on the other, with the sort of desires that furnish the dominant motives of the day. In times and places where the food supply seems a matter of luck, or as our insurance policies would say, an "act of God," food looms so large as to overshadow other possible interests, and the satisfaction of the need for it becomes a matter of religious aspiration and ceremony. But when security from the elements and from enemies is relatively achieved, new interests emerge, new needs are born, the mind, no longer enslaved to the stomach, develops a world of experience all its own, and these cravings and satisfactions find their proper place in the ancient cultus.

So, also, when the earth is conceived as a small plateau with a subterranean world beneath it to which the souls of the departed descend, and a vaulted roof above it studded with lamps which are extinguished daily as the great sun rises in repeated triumph over the powers of darkness; when everything is alive with a threatening terror whose marching doom throbs in the accelerating boom of tom-toms and is dramatically averted with potent rites and ceremonies; where natural processes are governed by the whim of the gods and every effect is caused by a propitiated deity—under such assumptions religion is quite naturally and logically embodied in a system of etiquette, a social convention, strictly observed at peril of one's life, present and future. But when the forces of nature are tamed and all things are seen to happen in accordance with discoverable law;

when the conditions of life are brought under scientific control, and men move like gods to fashion and refashion the world, the old modes of adjustment seem utterly absurd and their basis the crudest superstition. If religion were a matter of forms and concepts, it would perforce be dead.

The driving power of our materialistic civilization is just what the driving power of man has always been—the quest for security, for the enlargement of life, for satisfactions that are worth the effort of pursuit. Only now man seeks his ends not by incantations but by obedience to natural law. The ceremonies by which he once strove to control his destiny are no longer useful or appropriate, both because the wants that were met by these means are now automatically filled by the elaborate mechanisms of modern civilization and because the old methods are not in keeping with modern knowledge of how the universe conducts itself.

Religion connotes life, not death; yet so wrapped up are many human beings in the affairs of the moment that, with hopelessly provincial outlook, with the perspective of a dormouse, they live only in the present and in death feel they have nothing to lose. To teach children the old superstitions in order to provide a divine "sanction" for moralities whose sole function is to bolster up a dying social order is all that there is for such people in religious education. But to those who are not thus creatures of the moment, to those whose reach exceeds their grasp, who dare the folly of seeking far horizons revealed only to the inner eye of faith, education in religion is a far more difficult and dangerous undertaking. For such, education has as its object the growth of a self whose sense of life's values is proportioned by the dimensions of eternity and whose will is disciplined to adventures in the quest of beauty and truth for which this life is but the apprenticeship and foretaste.

Religion, then, is not a method, like science, nor a body of knowledge, nor a collection of customs, nor the performance of rites and ceremonies, nor the seeking of this or that satisfaction. Religion is a discovery of kinship with the eternal, a

discovery which is also, in this very act, an achievement of selfhood in a universe of coexistent selves.

That our universe has expanded immeasurably beyond that of antiquity carries with it the implication of an enlarging citizenship. That we know more of the laws of nature and of mind implies a corresponding change in the way we conduct our lives as participants in an enduring spiritual order. Not new religions for old, but new religious forms and concepts. The ritual and regimen by which our fathers lived are necessarily supplanted by the processes of science as rapidly as these bring under control the development of the self and of the external world which is at once the theater of self-activity and the condition of self-realization.

Religious education to-day consists, therefore, of such experiences of reality as may issue in the discovery of the essential character of the universe, and of the part the self may play in forwarding the general movement of evolution toward the realization of more complete selfhood in a more humane society.

No more in religious education than in so-called general education are methods to be deduced entirely from principles. Every genuine educational process is at the moment it takes place a creative achievement. It is fresh growth from which one may learn how growth takes place. So in religious education there must be opportunity for growth. The child must be released, not bound. But the thing that is to grow is not an isolated skill, nor even a group of coördinated skills, attitudes, and knowledges, but a self; and as in the ordinary schoolroom the essential thing is the provision of appropriate materials and activities which are continuous with the life of society, so here the environment to which the child is to be exposed and the life in which he is to participate is the larger life of the beloved community, the ideal society, moving within the swift flow of events we call reality.

To interpose between a child and his adventurous contact with life a screen of dogma and ceremony is the antithesis of education in religion. A philosophy of life and certain reminders of its meaning are assuredly needed, and past or present formulas and rites are a part of the world of experience

with which the child should come into touch; but meanings and forms are the genuine equipment of religion only for those who have thought them through for themselves or wrought them out by their own efforts. And furthermore, the contribution to our understanding and control of existence that might be made by the undimmed insight of childhood and youth is not to be despised. How much more hope of progress there would be if young and old, instead of continuing the drawn battle between them, would forget their jealousies and work shoulder to shoulder for the establishment of a spiritual commonwealth.

A Program of Religious Education

In conclusion, let us outline what would be involved in a program of education which should deal seriously and consistently with the problems of personal-social growth. If in our program we find no features differentiating religious from general education, there would seem to be good grounds for supporting the view that the term "religious education" has served its purpose and should be discarded.

First, in a well-rounded program of education we shall exploit whatever a thorough training in natural and social science can offer in the way of knowledge of the world of nature and of man, particularly if such training is through first-hand acquaintance with the raw facts of life.

Second, we must insist on the opportunity to know the poetry, music, and art of the world in terms of which life is visioned as an integrated whole, possessing meaning and beauty.

Third, we may hope for some independent effort to extend the boundaries of knowledge and to produce something for the sake of beauty alone, in order that even a little experience of the joy of discovery and creation may be gained.

Fourth, there should be such contact and coöperation with others as will lead to mutual respect, toleration, and helpfulness as established attitudes, supported by patience, tact, and good will, and equipped with the skill and knowledge that are necessary for the good life.

Fifth, there should be participation with others in enterprises and movements which seek to improve human relations in some definite way in some particular place, and the results of which are sufficiently obvious for evaluation in terms of a growing ideal for society.

Sixth, there must needs be time for thought about life's meaning and hope, with the development of perspective both for oneself and for society, the gradual building of a philosophy.

Seventh, there must be opportunity to apply to immediate problems of social adjustment the methods of intelligent, objective analysis that are used in the study of other activities.

Eighth, there should be intimate contact with great characters, both present and past, of both history and fiction, in order that the concrete mastery of life in all its integrity and fullness may be seen and known.

Ninth, there should be frequent opportunity to worship, both alone and with others, in order that life's meaning may be deepened and renewed through quiet reflection and the revaluation of experience, and that there may recur those moments of self-knowledge and the sense of an infinite presence through which one's will is directed afresh toward ever-moving ideals and one's highest self is reidentified with that which is most real and final in all experience.

Tenth, there must above all else be daily companionship with understanding friends with whom there may be the interchange of sympathy, affection, and faith. This is at once the center and circumference of the whole program to which all the rest is secondary and supplemental, and in terms of which the whole is lifted from the level of mere method to that of the gentle partnership of those who put their trust in God, who seek the adventure of faith, and who believe in the unfailing power of love.

SUGGESTIONS FOR FURTHER STUDY

1. Compare views of E. C. Moore in *What Is Education?* with those of George A. Coe in *What Is Christian Education?*

2. What would happen if we began talking about "education" instead of about "religious" and "general" education?

3. What contribution has the church to make to "education"? Can it

make this contribution by procedures which ignore or defy fundamental processes of growth?

4. Has the church a corner on character? What happens to character when the church insists on its authority or the authority of its tradition to control conduct?

5. Is education a religious activity?

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CHAPTER XX

THE CHARACTER EDUCATION MOVEMENT IN THE PUBLIC SCHOOLS

EDWARD R. BARTLETT[1]

EVIDENCES OF A CHARACTER EDUCATION MOVEMENT

Moral Purpose in Public Education

SINCE the establishment of the first colonies, education in America has shown evidence of possessing moral objectives. Before the Revolutionary Period these were reënforced by religious sanctions, the Bible, the Psalter, and the Catechism, providing much of the material in the curriculum, and church authorities exercising considerable control in its administration.

Even after the rise of a tax-supported system of common schools, with an increasing emphasis upon secular skills and knowledge, and the gradual elimination of religious subject-matter, the moral aims were not lost to sight. As the curriculum was expanded beyond the traditional three "R's" such subjects as "Good Behavior," "Manners and Morals," and "Practical Ethics" frequently appear. Public sentiment supported this trend.

The National Teachers' Association, now the National Education Association, was organized in 1857. The record of its proceedings from 1859 onward reveal a continuous interest in the moral as well as intellectual progress of the public school pupils. A convention address on "Moral Training in the Public Schools," delivered in 1886, declared that "the highest efficiency of the public schools is tested by its results in moral character, and hence its central aim is moral training," [2] a view

[1] Head of the Department of Religious Education, DePauw University.

[2] White, E. E., *Proceedings, National Education Association,* p. 128 (Washington, D. C.: National Education Association, 1886).

that is characteristic of the last quarter of the nineteenth century.

Theory Only Partially Supported

It is evident, however, that public utterances and school practice were not in complete accord. The increasing vocational emphasis in education over this same period is indicative of the dominance of the utilitarian over cultural consideration. Social efficiency,[3] construed in an unwarrantedly limited fashion, became the objective of educational effort. DeGarmo observed in an address in 1894: "Doing so much to sharpen the wits, we have perhaps not done enough to develop the character."

Changing social conditions, shifting and divergent group purposes with their resultant modification of accepted mores, and more recently the extension of the area of scientific inquiry into the realm of personality, all combined to reduce further the attempts at moral education through creating doubts as to their purpose or effectiveness.

Character Education

The term "character education" first appears in the *Proceedings of the National Education Association* in 1918, when David Snedden propounded several questions, including: "What are the present and future needs for better *character education* than we now get through the home, the church, and other social agencies than the schools?" [4] In the same volume Milton Fairchild, Director of the Character Education Institution, set this term over against the phrase "moral education" on the ground that it is broader. He concludes: "Character education suggests and implies the unfolding of the child's better self by the processes of growth and under the stimulation and guidance of the teacher." [5] However, the distinction

[3] Dewey, John, *Moral Principles in Education,* p. 3 (Boston: Houghton Mifflin Company, 1909). Dewey, a worthy exponent of this objective, maintained that the school's program is "to render behavior more enlightened, more consistent, more vigorous than it otherwise would be."

[4] Snedden, David, "Education Toward the Formation of Moral Character" (Washington, D. C.: *Proceedings, National Education Association,* 1918, p. 79).

[5] Fairchild, Milton, "Character Education," *ibid.,* p. 120.

does not seem significant, for little difference in basic purpose can be observed when subsequent character education programs are compared with earlier attempts at moral education.

REASONS FOR THE CURRENT EMPHASIS UPON CHARACTER EDUCATION

Changing Social Order

Within homogenous, relatively settled groups, education in morals is comparatively simple. The children are inducted into the customs and practices of their elders from earliest infancy. Choices frequently are predetermined; moral living resolves itself primarily into acquiring skills in meeting familiar social situations.

In only limited areas have such conditions obtained in America, due to: (1) The rapidity with which even the colonial groups were modified by immigration; (2) the industrial development, particularly such as contributed to the mobility of population; (3) the growth of scientific research, such as has resulted in increased control of natural resources and in broadened understanding of human nature, both obviating the possibility of a fixed pattern of thinking.

The last two factors especially are operative at present; consequently the transmission of group morals, even if considered a desirable form of character education, is rendered exceedingly difficult. Society, confronted with this problem, lays upon its educational agency, the public schools, the task of discovering a solution.

Social Theory of Education

The essence of morals is found in social relationships. Personal wrongdoing becomes significant only in a world of other persons. Even the hermit monk must have another personality, in this instance God, in his experience before good or evil can have meaning. The moment educational theory shifted its objective from individual enlightenment to social enrichment, moral education became, not an elective, but a basic subject.[6]

[6] Dewey, *op. cit.*, especially Chapters 1, 2.

Progressive Education Movement

Protest against the formal routine of the traditional curriculum has gathered momentum since 1900. Educators are attempting to produce "change in reasoned control of behavior" (which, according to S. A. Courtis, defines the educative process) rather than an accumulation of facts. This viewpoint emphasizes what happens to growing persons in the midst of their daily experiences and is concerned with an increasing mastery of self as well as of environment.

With this emphasis, however, comes the necessity (1) for norms and goals by which progress in self-development and control may be determined, and (2) for practice in making choices that will assure the achievement of these goals. Both of these factors are also considered fundamental in character education.[7] Indeed, it may be said that the new phase of moral education into which the public schools are now moving grows out of the dynamic theory of education which the proponents of the "child-centered school" have advanced.

Economical and Prudential Demands

The public schools have grown to their present place of importance in national life partially by virtue of the social, political, and economic benefits that have been derived from them. It is not surprising, therefore, that with the realization of the importance of character as a guarantee of economic stability, organized business should place upon the schools the requirement that they develop character with something of the same degree of success shown in developing skills." [8]

[7] Bower, W. C., *Character Through Creative Experience,* pp. 11-20 (Chicago: The University of Chicago Press, 1930).

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Starbuck, E. D., "Character Education Seen in Perspective," in *Building Character,* pp. 46-59.

[8] "It is impossible to operate a commercial system which is not built on credit, confidence, and faith. . . . Should the requirements of character be withdrawn from our business structure, the whole fabric would collapse." Coolidge, Calvin, quoted in Troth, D. C., *Selected Readings in Character Education,* p. 127 (Boston: The Beacon Press, 1930).

In some instances the motive is frankly one of prudence, reflecting the earlier enthusiasm of such copy-book maxims as "Honesty is the best policy." This fact in itself suggests a basic problem which the entire character education movement must face. Is it possible for character education to rise above the type of character expressed by the community that supports the program? If self-interest, even of the enlightened type, motivates moral training, will the resultant character strive to attain the values comprehended in the phrase "the brotherhood of man"? Some believe that at this point character development needs the dynamic of religion, that only when religious institutions and public schools recognize a common objective and share the responsibility for its achievement will an effective program of character education result.[9]

OBJECTIVES OF CHARACTER EDUCATION

Classification

The purposes stated by the various individuals and groups interested in character development may be classified as (1) aims centering in securing right conduct, as determined by group ideals and practices; (2) aims bearing upon the integration of personality.

1. The first type is illustrated by the following statements of objectives:

(1) "Opportunity for the correction of false notions and ideals."

(2) "Appreciation of the importance of right thinking and action."

(3) "A knowledge of the accepted ideals of the better class of people."

(4) "A voluntary acceptance of the right ideals."

(5) "The right habits formed and rationalized so they do not fail in social situations." [10]

Here, as in the case of many character education courses that

[9] This does not require organizational bonds between the school and the church. See outline of suggested coöperative approach in Soares, T. G., *Religious Education*, Chapter 9 (Chicago: The University of Chicago Press, 1928).

[10] Fishback, E. H., *Character Education in the Junior High School*, p. 15 (Boston: D. C. Heath & Co., 1928).

attempt directly to cultivate specific virtues or adherence to stated codes of conduct, the ultimate outcome is a certain degree of conformity. Ruth Shonle Cavan, reporting the results of a widely distributed questionnaire on objectives, concludes: "On the whole, the traits emphasized seem to be of the repressive, anti-individualistic, conforming type. There is little place for the initiator, the rebel against old customs, the aggressive thinker, the social reformer, in these systems of character education." [11]

2. Objectives of the second type grow out of the dynamic concept of character. From this viewpoint, character may be interpreted as the consistency with which one's behavior is self-controlled in accord with the highest personal and social values. To achieve such self-direction, an individual should have guidance in (1) the discovery of values, both personal and social, (2) the techniques of control, and (3) the interpretation of experience. This process of guidance may properly be said to constitute character education.

This approach to character training is expressed in statements such as these:

(1) "Character education finds its goal in the realization of two great ideals—social progress and the development of personalities. Each of these is both the cause and effect of the other." [12]

(2) "General emphasis falls on the study of behavior, the development of personality, and the adjustment—better, the foreseeing and preventing—of emotional conflicts common to adolescent life." [13]

Present Tendencies

A survey of general and specific objectives set forth in character education programs of various states and municipalities reveals the following trends:

1. Emphasis is placed upon the development of desirable

[11] "Character Education in the Public Schools," *Religious Education,* Vol. 22, p. 925, November, 1927.

[12] "Character Education Committee Report of Progress," *Proceedings, National Education Association,* 1924, p. 278.

[13] LaSalle–Peru Township High School, "Bureau of Educational Council," Report for 1923-26; quoted by Cavan, R. S., *op. cit.* See also Rugg, H., *op. cit.*

traits of character, desirability being determined with reference to their contribution to the enrichment of personality, the social welfare, citizenship (in its broadest meaning), or to approved modes of behavior.

Typical of this trend are the purposes stated in the *Course in Citizenship Through Character Development, Grades I to VIII,* Boston Public Schools, 1928. In this the following virtues are designated as belonging to "the most worthy type of citizen of our republic": Truthfulness, sense of justice, faithfulness to obligations, respect for rights of others, recognition of personal duties, of constituted authority, regard for and sharing in the government, loyalty "to any worthy cause in which he believes," coöperative activity, cultivation of industry and thrift, practical humility, altruistic conduct, exercise of a constructive influence, evidence of lofty motives. Similar aims are suggested in *Character Education, Bulletin H,* Nebraska Courses of Study for Normal Training High Schools, 1929.

2. Many programs point toward cultivating in school and other life situations the habits and attitudes that go to make up desirable character habits, rather than seeking to produce familiarity with word forms apart from activity. This means more than drawing upon school life for illustrative material; it views the total school program as a body of experience in which pupil-character is developed. No distinction is made between extra-curricular and curricular activities, both being merged in one "character curriculum."

The supplement to the Utah State Course of Study for Elementary and High Schools (Salt Lake City, 1929) suggests in detail the phases of school life that will encourage such traits as honesty, personal responsibility, obedience, and thrift. A thorough analysis of citizenship traits is presented in *Citizenship Training in the Minneapolis Public Schools* (Educational Bulletin No. 13, 1928), with a description of their development through room organizations called Civic Leagues. The leaders believe "the organization of the school must be that of a democratic community in which the child has freedom to act, to participate as one of the group for the welfare

of the group, a community with coöperation as its keynote and with the teacher as a friend and leader."

3. In addition to the trait and trait-action objectives, other communities are adopting the principle of the Iowa Plan[14] and base their programs upon an analysis of areas of activity, or experience, in which growth in character may take place. These objectives are: preparation for health, for life in the group, for civic relations, for industrial and economic relations, for a vocation, for parenthood and family life, the mastery of traditions, preparation for the appreciation of beauty, for use of leisure time, for reverence, for creative activity. Specific purposes in each of these areas are worked out by the pupils under guidance. This procedure directs the pupil's attention away from his own virtues (or lack of them) and aids him in discovering meanings in formal statements of ideals, through experience.

4. An emphasis upon knowledge of conduct codes still exists, though usually in connection with discussion and other class procedures intended to give them a measure of reality. Most codes[15] reflect current social ideals; while they possess the virtue of indicating the kind of conduct that will receive public approval, their use has been questioned on the following grounds: (1) They substitute the formal expression of an adult society for the discovery of desirable practices, born out of the experiences of the pupils themselves; (2) they provide certain emotional satisfactions to the pupil who is stimulated by the verbal expression of good purposes, which may easily become a substitute for the deeper and socially more significant satisfactions arising from discriminating choices in everyday life.

TYPES OF PROGRAM

Terms "Direct" and "Indirect" Inadequate

For a quarter of a century programs of moral education have

[14] *The Iowa Plan: Character Education Methods* (Washington: Character Education Institute, 1922).
Character and Conduct, School Publication No. 60, 1923 (Los Angeles: Los Angeles School District, 1926).
Character Education (Salem: Oregon Department of Public Instruction, 1930).

[15] For description, see Charters, W. W., *The Teaching of Ideals,* pp. 51-63 (New York: The Macmillan Company, 1927).

been classified as direct or indirect. Before the rise of the educational theory that undergirds the experience-centered curriculum, this classification was usable and fairly descriptive. Under the Herbartian theory, character might be developed (1) by presenting statements of moral practices or principles to the pupil, assisting him in forming associations between new truths and others previously learned, and pointing out desirable ways of applying the moral ideas thus received. (2) As an alternative, the pupil might study school subjects and participate in activities, but at no time have his attention directed to the specific moral elements which they might contain. Because the moral values were there, it was assumed they would be discovered by the pupil himself, and so improve his character. Obviously, the first of these methods would be called "direct," the second "indirect." Perhaps the fact that few persons enjoy exhortation or moralizing has inspired the attacks upon the former method. It is quite possible the latter, which Professor Betts has called the *laissez faire* method, has won adherents because it has seemed to demand so little either in time or thought.

However, when impartation of knowledge becomes only one aspect of the total educational program, the distinction just noted loses its meaning. As this became evident, attempts were made to give new content to the terms. In 1917 Professor Coe[16] pointed out the confusion in conceptions stated by different writers, and Milton Bennion, discussing "Teacher Training for Character Education" (*Religious Education*, Vol. 22, p. 935), notes several instances in which "the so-called indirect method passes over into very direct methods of character education."

"Systematic" and "Incidental" Methods

The terms "systematic" and "incidental" would more aptly apply to the development of character under the modern conception of the curriculum. The former refers to a definite program of guidance having specific character aims and utilizing all the suitable experiences of the pupils to aid in reach-

[16] Coe, G. A., *A Social Theory of Religious Education*, p. 191 (New York: Charles Scribner's Sons, 1917).

ing the objectives. The state and city programs already mentioned are examples of different types of systematic character education.

Where a school chooses other primary aims, yet utilizes the character-building possibilities of its curriculum as they may arise, it may be said to use the "incidental" method. This is probably the procedure of most schools to-day. Disciplinary issues, moral crises, and other daily experiences are caused to yield such character values as they may, but systematic organization of the curriculum to this end is not attempted.

Programs Based upon Knowledge

Among the different forms of systematic character education, those programs based upon organized bodies of knowledge are the oldest in our public schools. The type most sanctioned by usage is the teaching of precepts and moral codes. In so far as these express accumulated wisdom, they have value for guidance, though it is difficult to adapt them to the swiftly changing social situations which pupils must encounter. Recent studies, such as those of Hartshorne and May, indicate an extremely low correlation between formal knowledge of right conduct and overt action in moral crises.

More promising is the attempt to use courses such as history or literature as basic material for moral training. The Los Angeles course of study, *Character and Conduct,* analyzes the contribution of high school subjects to each of the areas of experience. English, for example, may thus aid in *preparation for life in the group:* "By reading the pupil should learn—(1) History of man's development; (2) Problems of humanity; (3) Value of civilization; (4) Current history; (5) Relationship of vocation to world's needs; (6) Better principles of life."

Literature, according to the instruction given the teachers in the Boston schools,[17] "lays claim to three sets of moral values in that (1) in common with all the art it provides a means for the worthy use of leisure; (2) it deepens the sense of obliga-

[17] *Character Education in Secondary Schools,* p. 61 (Boston: Headmasters' Association, 1928).

tion to others; (3) it promotes and demands an attitude of open-mindedness."

The teacher makes a vital contribution in guiding pupils in the discovery of meanings having social significance, in addition to those arising in the technical field of the subject matter. As pupils work over these discoveries, they have at hand a basis for judgments in many situations requiring moral choice. Much emphasis is being laid, rightly so, upon the interpretation of immediate conduct problems. But the experience of any one person is limited and may well be enriched by psychological participation in situations drawn from other items or places. Thus the accumulated knowledge of the past becomes significant for character.

Programs Growing Out of School Activities

As the schools become centers of guided experience, activities both within and without the classroom are being definitely organized to yield the largest possible values for character. School clubs, for example, may make the following contribution, according to the Boston Headmasters' Association: "(1) They furnish the opportunity for adolescent boys and girls to express themselves in wholesome and recreative instead of dangerous activities. (2) They serve as a training ground for leadership, not self-appointed or self-willed, but a socially-minded leadership. (3) They offer training in coöperative teamwork. (4) They provide an opportnity for the development of loyalty. (5) They help to develop character by the overcoming of unsocial or purely individualistic tendencies." [18]

The Iowa Plan places stress upon the organization of the school as a democratic community, and points out the possibilities for growth in the integration of personality afforded by purposeful sharing in curricular and extra-curricular activities. The Los Angeles school system carries this view over in the principle that "there can be no separate and independent curriculum for character building. Whatever is to be accomplished in character teaching must be done through the regular

[18] *Ibid.*, p. 50.

school subjects, the organization interests, and school activities." [19]

The Use of Activities

The place of activities has been noted in the discussion on objectives; their use in a character education program calls for special consideration.

1. There is general agreement that student activity units, whether of the nature of self-government clubs or of recreational units such as the playground demands, should be self-directing, purposing groups rather than agencies for carrying out administrative requirements. This does not imply absence of responsibility to the institution, but simply that, at the center of any character-building process, there must be an appreciation of aims on the part of the pupil. Occasionally attempts are made to utilize the interest of pupils in societies of their own age as a device for correcting disciplinary problems or for rendering administrative control more effective. Where this purpose is not frankly stated, the result probably is detrimental to character through a weakening of confidence.

2. The school community is neither completely adult nor immature; for this reason the coöperative aspect of school activities should receive close attention. Where the pupil is at cross-purposes with the teacher, an attitude induced when the latter secures control by domination, undesirable consequences for character easily result. Cheating and other violations of common moral codes may arise from situations in which the teacher's purpose apparently is to set an arbitrary task, while the pupil's aim is to "get by" in some way. Cooperation in planning and in carrying out programs that will contribute to the development of the pupils will stimulate mutual confidence, understanding of different points of view, helpfulness, acceptance of responsibility, and other attitudes having positive character building qualities.

3. Activities have value chiefly in the areas in which they are carried on; the assumption that these values are automatically transferred to other situations is being seriously questioned. It is possible, however, to secure a greater prob-

[19] *Character and Conduct*, p. 11.

ability of transfer when (1) specific items in the activity are identified by the pupils as belonging in other areas of experience, (2) attention is directed toward occasions when the values of a given activity may be utilized, and (3) pupils consciously use these values in other situations and observe the results.[20]

4. Enrichment of character does not necessarily follow participation in student activity. Some learnings, such as might arise from devious political methods or other unfair practices, may easily lead a pupil to determine upon courses of conduct that are disintegrative in their effect upon personality. Careful and continuous evaluation of an activity program will aid greatly in securing positive character results.

The Conference-Discussion Procedure

The theory that underlies programs which emphasize knowledge of codes assumes the existence of a desirable way of living that is known in detail by adults and is imparted to children by means of maxims. The activity approach to character development assumes that through varied experiences the most desirable way will be *discovered*. Some teachers who use this approach, however, believe they know the one mode of meeting a given situation that is better than all others and are concerned that this shall be the one discovered by the pupil.

The conference-discussion procedure as worked out by P. M. Reading and described in *The Case-Conference Method* (Toledo Public Schools, 1927) seeks to avoid such control. The pupils are guided, not only in discovering a satisfactory solution, but also in determining why this choice may be better than some other. R. S. Cavan comments:[21] "This method has led to stimulating discussion in which the children bring forth examples from their own experiences and establish some generalizations which form the basis of group as well as of individual opinion. Such standards set up by his own group are more effective in controlling a child than any rules or principles superimposed by teachers."

[20] Watson, G. B., and Watson, G. H., *Case Studies for Teachers of Religion*, pp. 32-39 (New York: The Association Press, 1926).

[21] *Religious Education*, Vol. 22, p. 922.

Describing the procedure, E. O. Sisson writes:[22] "Briefly, it consists of bringing type problems of conduct under discussion by children with the judicious aid of an adult leader. The case is one which has occurred in actual life and which might well occur among such children as those in the group. It is, however, not a case arising at the time in their school or community. The leader does not offer any solutions, but confines his activity to asking questions, and these must not be leading questions. This calls for a degree of self-effacement and control which most of us teachers will find hard to acquire! . . . One of the distinctive characteristics of the plan is its patience and willingness to 'lose time wisely.' "

Quite different use of the same general procedure is advocated in the manual for Oregon teachers, *Character Education.* Here the choice of the problem-situation is determined by the fact that some pupil has actually experienced it, or that it is an issue of local concern. The possibility of using fictitious problems is also suggested. The pupils are then led to discover the suitable trait-actions necessary to the solution of the question and the character traits believed to be basic to this particular solution are chosen for study and discussion. Conduct assignments round out the session, and provision is made for subsequent reports.

It is evident that this method contemplates a large measure of teacher-guidance, if not control, since the analysis of conduct into trait-actions is not the process followed by children when confronted by a problem in daily life. The choice of problems in immediate experience creates a dilemma; some pupils may not participate because of the personal bearing of the question, while others may be led to rationalize or otherwise attempt a form of defense. Under such conditions, objectivity of judgment is difficult to secure.

Programs Involving Religious Sanctions

The Bible has always held a place in America's public schools, though not always the chief place accorded it in colonial days. This fact need not imply that it is held in less esteem in mod-

[22] Sisson, E. O., "What Can the School Do More for Character?" *Religious Education,* Vol. *22,* p. 931.

ern days, though this inference is sometimes drawn, but rather that, with the passing of the religious aim of early education, the textbook of religion also passed from the center of the curriculum.

The establishment of the principle of religious freedom in governmental affairs made its application to the increasing number of public schools during the second quarter of the nineteenth century a natural consequence. At first this affected the question of public school funds for religious societies even more than the content of the school curriculum. The rapidly increasing demands of an industrialized social order probably would have served alone to crowd specifically religious materials out of the course of study. Nevertheless the conviction that a knowledge of the Bible gives stability to character served to encourage widespread use of the Book outside the regular curriculum. Two phases of this use will be considered here.

Bible Reading in the Public Schools

While not often integrated into a system of character education, the reading of Bible during an opening period or at chapel hour has been a common practice. According to a recent study,[23] between 1900 and 1927, eleven states enacted laws making the daily reading of the Bible compulsory; in seven others Bible reading is specifically permitted by law. Of the remaining states, twenty-one permit Bible reading, though no legislation exists, eight forbid the reading of the Bible (though in none of these states is there legislative action against it), and one is listed as partially forbidding it.

The requirement with respect to the amount to be read varies from five verses (New Jersey) to "not less than one chapter" (Georgia). In some instances there is the stipulation that the reading shall be without comment or interpretation, and several of the states provide that, upon written excuse, a pupil shall be permitted to withdraw while the reading is in progress. The Idaho law names the Standard American Version as the text.

In the Tennessee legislation, the fact that the reading of the

[23] Jackson, J. K., and Malmberg, C. F., *Religious Education and the State*, pp. 1-6 (New York: Richard R. Smith, Inc., 1928).

Bible is to provide sanctions for morality is stated explicitly. The enactment is passed because it is "in the interest of good moral training, of a life of honorable thought and good citizenship, that the public school children should have lessons of morality brought to their attention during their school days." [24]

Accurate appraisal of this form of use of the Bible is difficult. Where the readings are selected with reference to the pupils' understanding and needs, and sympathetically presented, some real benefit may follow. Even under these favorable circumstances, however, there is considerable question whether the typical teacher, uninformed in this field and under pressure of a crowded schedule, can secure an attentive hearing over a long period of time. It is also doubtful whether this teacher is able to make suitable selection of material.

In some states the readings are outlined, and from this syllabus the teacher chooses a selection. Examination of some of these outlines leads one to wonder upon what principle the selections were offered. In one instance, the readings were found to be practically consecutive, beginning with the first chapter of Genesis, omitting only the obviously unfit portions and cut off in ten verse lengths! Such artificial treatment of the text can serve neither the cause of education nor of morals.

High School Bible Study for Credit

The movement for high school Bible study for credit seems to have gained impetus from the belief that existing methods of providing the religious foundations for character were inadequate. The Michigan syllabus indicates this clearly when it states as its purpose, not only that pupils shall come to know biblical facts and develop an appreciation for the narratives of the Bible, but also "to help the student to find and apply the principles of right living set forth in every record of a life and in every story."

Usually, however, the knowledge and appreciation aims are advanced and the courses are offered under the department of English (Indiana) or in coöperation with the department of history (Oregon). The basis for these aims is well presented

[24] These requirements from a compilation of State laws by O. E. Tiffany, *Religious Education,* Vol. 22, pp. 76, 77.

by Prof. Vernon P. Squires, a pioneer in the field: "Without clear and definite knowledge of these things (religious and biblical facts), no American youth is prepared to enter into the heritage of general culture which belongs to his age and race." [25]

From 1912, when in North Dakota and Colorado independent plans for offering credit for extra-mural courses in Bible were put into operation, until 1927, the movement has grown to include twenty-six states, most of which provide an official syllabus for the guidance of teachers. Seven other states have official experiments with some form of Bible study for credit. In addition, there has been "an increase in enrollment in these courses in the different states and a distinct advance in methods of procedure, the organization of courses of study, the selection of teachers, and more adequate provisions for equipment." [26]

The elements common to most states include (1) the establishment of qualifications for teachers, usually at the level of public school teachers of corresponding grades; (2) the class period requirement, equal to the high school class session and the locality; (3) requirements with reference to equipment and working conditions, a feature of the Colorado plan which has been widely adopted, though not incorporated in the North Dakota plan; (4) the limit of credit, ranging from one-half to one and one-half (in a few instances, two) units of credit out of the sixteen units earned in a high school course; (5) examination of the pupil on the basis of the state syllabus, the papers being graded under authorization of the State Department of Public Instruction.

In so far as a factual study of so significant a literature as the Bible is desirable for any student, the growth of such classes should be encouraged. As yet their contribution to character is not accurately determined. If general validity be accorded the findings of P. R. Hightower,[27] their value in this direction is at least an open question. Some who believe that the findings of

[25] Squires, V. P., "Credit for Religion," *Religious Education,* Vol. 11, p. 512.

[26] Jackson and Malmberg, *op. cit.,* p. 67; see 57-80 *passim.*

[27] Hightower, P. R., *Biblical Information in Relation to Character and Conduct,* University of Iowa Studies, Vol. 3, p. 2.

sound scholarship should be utilized in every subject taught in the public schools are not satisfied with the limitations imposed by the courses of study, since these practically rule out the scientific approach to Bible study.

PRESENT PROBLEMS IN CHARACTER EDUCATION

Need for Clarification of Aims

Agreement probably will always be lacking where the interpretation of social phenomena is concerned; yet within a movement as widespread and as fundamental as character education in the public schools, a closer coördination of purposes is needed.

The discussion earlier in this chapter suggests two points of view controlling the movement: (1) That which seeks to develop a quality of character that is predominantly stable, having its roots in the knowledge and practice of the accepted mores, and contributing in every expression the perpetuation of an harmonious society. (2) That which emphasizes the dynamic quality of character, encourages the discovery of objectives believed to be productive of the most complete personal and social development, and stimulates constructive criticism and modification of the current social order.

The question whether these are mutually exclusive or whether one may be dominant and the other subordinate in any system of character education does not seem to have been considered. Indeed, the precise meaning of many of the objectives set forth is not suggested. It is assumed that "preparation for citizenship," "code of loyalty," and similar generalizations carry the same interpretation to all, a view hardly justifiable. Before an adequate approach to character education can be made, a statement of objectives, clearly interpreted and commanding the confidence of a wide range of educational leaders, is essential.

Factors in Public School Program Complicating Character Education

1. In a lecture on "Character Education and the State," George Albert Coe raised the question whether the character of the state is of such nature as to enable it to inaugurate a thorough system of character development. His supporting facts,

relation to political scandals in which boards of education have been known to share, and calling attention to the state's theory of indoctrination through education, show this to be more than a passing query. Will the pupils' judgments be affected by the moral choices made by school boards and town officials? If so, how is formal teaching of morals in institutions which these officials control to be made effective?

2. After a survey of eighty-five teacher-training institutions, W. S. Athearn concluded that teachers of the public schools upon graduation have "no reasoned judgments with reference to the ethical problems of our democratic citizenship." [28] Kansas offers a course to teachers designed "to suggest ways and means for the more definite inculcation of ethical truth." Yet even there, teachers are chosen primarily for their proficiency in their special subject, and ability to aid in character development must, in most cases, be secondary in importance. Perhaps the answer lies in providing special teachers in character education, though on this point educational theory is not at all positive.

3. What is the result for character arising from the practice of motivating educational activity by the use of marks, ratings, or points? It may, on the one hand, lead pupils constantly to compare themselves with others in an endeavor to surpass competitors, or, on the other, cause them to be content with "getting by." In either case the purpose and content of education are subordinated to arbitrary requirements, a fact which contributes little to the enrichment of character.

4. The type of discipline that is external rather than self-imposed was discussed by Prof. G. H. Betts at a State Conference on Character Education (Indiana, 1926); it was urged that "only out of self-control does true character emerge." Much of current educational practice came under condemnation as failing to encourage self-control.

Attempts at Objective Measurement of Progress

It was inevitable that advances made in measuring intelligence should lead to the inference that character likewise should

[28] Athearn, W. S., "Are Teachers Prepared to Give Moral Training?" *Religious Education*, Vol. 24, p. 824.

yield objective data. The marks given on report cards under "deportment," it has been suggested, are probably the record of the pupil's success in making adjustments to the teacher, rather than of any quality of character he might possess. Therefore a more accurate instrument has been sought.

The self-measurement scales incorporated in the Iowa Plan, the "character graph" of the Character Education Institution, the personality record of the Boston secondary schools, and a similar report developed by Agness M. Boysen in connection with the character training program in Lyndale School, Minneapolis, are typical of the work in this field. That these present many difficulties is readily recognized. Some lead pupils to a greater degree of introspection than is desirable. Others leave too wide a margin for interpretation of terms, though on this point the "teacher's key chart" used in the Boston school is a helpful device. All are objective only in that they break up a broad concept into subdivisions, which are then scored. The element of subjective opinion remains to affect the final judgment. Nevertheless, they represent a real advance over the traditional deportment marks, in centering attention upon specific factors that affect conduct.

Development of a Teaching Method

A survey of current practices reveals numerous procedures, some quite contradictory, used to achieve similar ends. While there is common agreement that pupil's activity is essential, the methods by which the most fruitful activity is encouraged have not been determined.

Techniques in the use of method need more attention. The movement is yet under the burden of a public opinion that vigorously asserts, "Character is caught, not taught," and then proceeds to teach in undiscriminating fashion all that it possibly can regarding accepted prejudices and customs, which are powerful modifiers of character.

The scientific method, which is yielding significant results in the field of measurement of character, should be brought to bear upon teaching procedures. Programs now in operation should be more widely adopted, their results evaluated after careful experimentation, and then presented to the public in

the place of the variety of unsupported opinion that now prevails.

Community Aspects

One of the most hopeful signs is the growing tendency on the part of different institutions to recognize the principle of shared responsibility. Schools cannot establish a consistency of moral choice and habit which will become operative in everyday experience, save as its purposes are reënforced by training which the pupil receives in other groups. Where the church, the home, the school, and other agencies each makes its peculiar contribution while expressing common ideals and purposes, much of the pupil's bewilderment and misunderstanding, resulting from conflicting codes and demands, will be eliminated. That this coördination is not undertaken more generally is evidence, not of the difficulties which admittedly stand in the way, but of the elementary stage thus far reached in our community social adjustments.

SUGGESTIONS FOR FURTHER STUDY

1. B contends that there is no need for courses in character education, that the entire curriculum is intended to develop character. C objects that this leaves character training to chance and urges the use of special courses. (1) List the arguments in support of each point of view. (2) State the most important in each list, with reason for choice. (3) What would be required of the regular teachers under B's plan? under C's?

2. A taxpayer who objects to enlarging the public school's program insists that the churches should build character and that schools should "teach pupils how to make a living." (1) Discuss this view. (2) What, if any, relation should exist between churches and schools?

3. Make an analysis of the elementary and high school curricula in your community, noting (1) the objectives bearing upon character; (2) the studies and activities specifically utilized in character building; (3) the ways in which pupil progress is determined and recorded; (4) any programs calling for coöperation with other agencies. (*a*) Classify as to type of program and predominant method. (*b*) State your judgment as to the effectiveness of the different items in the program, together with reasons.

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CHAPTER XXI

CATHOLIC EDUCATION IN THE UNITED STATES

MAURICE S. SHEEHY[1]

DIFFERENCES OF VIEWPOINT IN CATHOLIC AND SECULAR EDUCATION

THE Catholic Church has always considered education one of its primary functions. To satisfy the intellectual needs of each age it has devoted a considerable part of ecclesiastical personnel and resources. A system of education which has followed the human soul in all its fortunes, vagaries, and aspirations, through a continuum of two thousand years should develop certain distinctive qualities. Education in the Catholic Church, which I shall call for the sake of brevity "Catholic education," is considered eminently conservative, and possibly rightly so because the truths which ultimately give quantity, quality, and direction to its effort are those unchanging truths which the Catholic believes to have been revealed under the seal of divine authority. And yet in method there has been considerable change from century to century. There are three points in which Catholic education differs from the popular conception of education in America. These are as regards the position of the religious element in education, as regards the points to be emphasized, and as regards the fact of emphasis or the function of authority in religious education.

As Regards the Position of Religion

The first difference, as regards the position of the religious element in education, is obvious in the creation of a Catholic school system to insure the supremacy of religion in school life. If, as Mr. G. K. Chesterton holds, the most important

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thing about a man is his attitude toward life, and if religion may dominate that attitude to such an extent as to be defined "life lived toward its supreme destiny," then religion should be focal, not marginal, in any complete system of education. In erecting and supporting their own schools, Catholics are not merely participants in an era of educational competition. They are engaged in a religious enterprise demanded by their consciences. The supreme teaching authority in the Catholic Church, in his encyclical on *Christian Education of Youth* (p. 5), wrote: "The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian. . . . For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it in accordance with the teachings of Christ." The Catholic, therefore, does not recognize as even a half loaf a system of education which relegates religion to an hour or two set apart each week. To some this may seem an extreme attitude. But the history of education reveals that there has always been an attempt on the part of educators to insure some integrating principle of education, whether it be patriotism, love of beauty, or temporal prosperity; and to those who believe that religion is a primary condition of living a life successfully, it seems quite logical that religion be more than a subject in the curriculum. If the relation of the individual soul to God is paramount in life, education should aim at securing the Supreme Good, that is God, for the souls of those being educated, as well as the maximum welfare possible for human society on earth. The second objective seems to flow necessarily from the first.

As Regards Points to Be Emphasized

A second essential difference in education, as exemplified in the Catholic school and in the nonreligious school, is evident in the points which are emphasized in the former. Those points which create a distinctive attitude of mind are (1) teaching concerning the nature of man; (2) teaching concerning "other-

worldliness"; (3) teaching concerning supernaturalism; (4) teaching concerning the nature of Christ; (5) teaching concerning the perpetuation of Christ's work in a visible Church.

The first teaching on which Catholic education places great emphasis is in answer to the question, What is man? Catholicism repudiates the hypothesis that man is merely an animal of a relatively higher development. Man is composed of body and soul, the latter brought into existence by a special creative act of God and giving life to the body. This soul continues to live after the body dies. It will never perish. Moreover, God raised the first man up to a level above that of nature, making him a partaker of Divine life. Man was therefore gifted with powers of knowing and doing above natural capacities. These supernatural gifts were given, however, conditionally and not absolutely. The condition was obedience to God. In this the first man failed and, inasmuch as he was the moral head of the human race, he lost certain supernatural gifts both for himself and for posterity. These were subsequently restored through the redemption wrought by Jesus Christ. The Catholic believes that original sin meant not depravation but deprivation of certain supernatural gifts.

Catholic education tends to be individualistic. Society, the state, the church—all exist ultimately for the individual. Legislation and organization of education merely for the sake of society or the state is opposed. The relationship of the individual to God is the primary consideration. The individual may have his duties to society, but his duties toward God are primary. Majorities may not interfere to make the individual a means rather than an end.

As regards the second point of emphasis, otherworldliness, the whole system of Catholic education revolves about the proposition that man does not live for this life alone, that the use of all created goods must be conditioned by one's citizenship in another world. An effort is made in Catholic education to make habitual the tendency to judge the temporal on the scales of the eternal. The tender care rendered the imbecile and the diseased by Catholic religious institutions, opposition

to divorce, and to birth control or to infanticide in whatsoever form, go back to that principle of life.

In Catholic education there is opposition to naturalism or that philosophy of life which teaches that human nature contains all that is required for its own perfection, that man of his own strength may become perfect, a philosophy of life which means that man instead of directing his aims at God, the first principle and final end of the universe, should rely on himself and trust only in earthly things. Supernaturalism is the philosophy of life which teaches that man is created by God in His Own image and likeness and destined to Him Who is Infinite Perfection. Once the conviction that he has an immortal soul with a supernatural destiny has become inbedded in a man's philosophy of life, many critical moral questions easily resolve themselves.

As regards the fourth point emphasized, the nature of Christ, the Rev. Dr. George Johnson, secretary of the Bureau of Education of the National Catholic Welfare Council, writes: "It is what the Catholic believes concerning Jesus Christ that determines his thought in every field of knowledge. This faith is the corner stone of his intellectual life, even as it is the ultimate sanction of his moral life. He believes that Jesus Christ is true God and true man, that the Eternal Word, the Second Person of the Blessed Trinity, assumed a human nature for the purpose of redeeming man from sin and of reëstablishing the Kingdom of God on earth. Christ is not just a prophet, a seer, a great popular leader, and exceptional philosopher, but He is God from God, light from light, true God from true God, begotten and not made, of the same nature and substance as the Father by Whom all things are made." [2]

The fifth point emphasized in Catholic education is that while Jesus Christ lived on earth as a man and died, He also projects Himself across the ages in a visible teaching organization, the Church, in accordance with His promise to His apostles, "Behold I am with you all days, even to the consummation of the world." Christ identified Himself with this teaching authority

[2] *National Catholic Council Review*, August, 1929, XI, 7.

when He said: "All power is given to me in heaven and on earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The Catholic therefore submits to his Church in matters of faith and morals as he would submit to Christ Himself.

As Regards the Functions of Authority

This suggests the third distinctive aspect of Catholic teaching, the fact of emphasis of authoritative teaching. This fact does not differentiate Catholic education from secular education, because in teaching mathematics, chemistry, literature, and all other such studies authority is constantly used. The great majority of the things the student learns he learns through the medium of authority. But there is a quality of certitude in Catholic teaching in matters of religion to which one might properly object if he did not see the Church as a society founded by Christ and possessing a supernatural mission. However, this emphasis applies only to the religious element. Pope Pius XI pointed out in the encyclical on *Christian Education of Youth:* "The Church in no way forbids that each branch of learning have its own principles and its own methods, but, having recognized this freedom, she merely watches that they do not fall into error by opposing divine doctrine or overstepping their own bounds to usurp the field of faith." Here the question suggests itself, "Why is a Church claiming a mission definitely spiritual interested in such things as teaching arithmetic and rhetoric and other incidental branches taught in Catholic schools?" While conceding the reasonableness of this objection, the Catholic maintains that this is a neutral domain. Pope Pius XI wrote: "The Church therefore is within her rights when she promotes letters, sciences, arts, inasmuch as they are necessarily beneficial to Christian education, even by founding and maintaining schools and institutions for every branch of learning. Nor must it be thought that even so-called physical education is entirely outside the material educative mission of the Church, because even physical instruction may

benefit or harm Christian education." The Catholic Church, of course, claims no special prerogative in introducing these into her schools, save that implied in the objective, "To restore all things in Christ."

Those who have opposed the use of all authority in religious education are seemingly unaware of the fact that man accepts the larger portion of his knowledge on authority. It would seem to be harmonious to the divine plan that God should run his religion upon tracks already laid down in human nature. The effect of this authority may be to remove certain truths from the field of controversy, such as the divinity of Christ, and insomuch it closes the mind to certain vistas of speculation; but on the other hand it insures open-mindedness as regards these essential truths. Just as the discoveries of Columbus removed from the field of speculation certain ideas concerning the earth and opened human minds to the knowledge of a new world, so the effect of this authority is to open to the individual at an early age in life the realities of a new world, the supernatural world. The mind might attain many of these supernatural truths laboriously without the mediation of authority. But this course is not followed in any other field of knowledge. The chemist relies upon the intellectual inheritance of preceding generations. Why should not the man in quest of spiritual realities make use of the spiritual inheritance of the centuries, crystallized and preserved by a visible teaching authority?

CATHOLIC EDUCATIONAL POLICY IN THE UNITED STATES

Between twenty and twenty-five million citizens of the United States are members of the Catholic Church. In accordance with that American polity guaranteeing freedom of education, a polity evidenced in the earliest days when American schools were almost exclusively religious schools and confirmed in the celebrated Oregon case by a decision of the Supreme Court, American Catholics have insured that the majority of their children might secure their education from primary grades to graduate and professional schools in Catholic institutions where religion may be not a purple patch on the curriculum but the

very life-breath of all training. The Right Reverend James H. Ryan, Rector of the Catholic University of America, in the *National Catholic Welfare Council Review,* August, 1929, epitomized Catholic conviction when he wrote: "This education is as necessary to the development and preservation of Catholic life as is the air we breathe to the preservation of our natural life. To close our schools in the hope that our fellow citizens would then come to understand that we do not oppose public education, would be a futile gesture; it would be to betray our faith in American justice, history, and law; it would but add to the tremendous difficulties which every democracy must face in its continuous struggles for existence; it would be a denial of our very belief in the teachings of Christ which we profess to hold."

The Pastoral Letter of the Archbishops and Bishops of the United States published in 1919 gives the reason for a complete system of education under the control of the Catholic Church in the United States: "The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the Republic."

GROWTH OF CATHOLIC SCHOOLS IN THE UNITED STATES

The growth of the Catholic educational system in the United States is thought provoking. Statistics gathered by Mr. James Cummings of the National Catholic Welfare Council suggest the extent to which Catholics are willing to sacrifice to insure for their children education with religion as the dominant motive. The growth in the past twenty-five years, or from 1903 to 1928, is as follows:

	1903	1928	Increase	Per Cent Increase
Parish schools	3,978	7,764	3,686	92.6
Pupils	963,683	2,201,942	1,238,259	128.4
High schools	686	2,158	1,462	210.0

Pupils	23,345	226,466	198,121	689.8
Colleges	68	140	72	105.8
Pupils	13,106	42,916	29,810	217.4
Universities	7	20	13	185.7
Students	2,793	43,894	41,101	1,471.5

Problems have arisen in each type of school. The principal problem peculiar to the grade school has been that in regard to location of responsibility for direction and supervision. This problem has been solved in most dioceses by the appointment of diocesan superintendents and the location of the responsibility in the bishop or his representative. The advancement of academic standards has been greatly facilitated by such an arrangement. Although there has been an extensive building program in Catholic elementary schools and over two million two hundred thousand pupils are there accommodated at present, these facilities are far from adequate. In many larger American cities less than half the Catholic children are in parochial schools. Teaching personnel has not been sufficient for the demands made upon religious orders, and as a consequence lay teachers have been enlisted in many elementary schools. This means a considerable increase in expenses.

Although in twenty-five years the number of Catholic high schools has increased 210 per cent and the number of students 689.8 per cent, the high school is still the weak spot in the Catholic educational system. By that I mean that a smaller percentage of Catholics can gain admission into Catholic high schools than into primary or advanced institutions. In some dioceses, such as that of Dubuque, Iowa, with approximately 110,000 Catholics, about thirty fully accredited and standardized Catholic high schools exist in a rather limited geographical area, giving practically every Catholic who desires it the opportunity of attending such a school. In other dioceses, pastors have, partly because of parochial outlooks, been unwilling to spend the resources of the parish in such endeavor. The quality of the Catholic high school has been determined in many sections by the coöperation of pastors in the establishment and maintenance of a central Catholic high school instead of a parochial Catholic high school. It would appear to be good

strategy to insure for the Catholic student religious environment, direction, and motivation at the period of life when the emotions and passions tend to be strongest and the strain upon developing character the most intense. Hence the weakness of the Catholic high school system is especially felt to-day.

PROBLEMS OF THE CATHOLIC SCHOOL SYSTEM

The United States has many outstanding Catholic colleges. However, the Catholic Church is organized along diocesan and not along national lines, so the development of these colleges has been rather haphazard, and overlapping of effort has retarded progress in many instances. Coöperation is a word unknown to the rank and file of Catholic college administrators. We have, therefore, vast stretches of territory where students may not find convenient access to an accredited Catholic institution, and in other centers several well-equipped schools, an overlapping of effort. Certain Catholic colleges, strong financially and academically or in popular appeal, have turned away hundreds from their doors without lending a helping hand to colleges motivated by the same spiritual idealism but struggling with the handicaps of poverty and lack of patronage. It seems imperative that there be a general readjustment of the scheme of Catholic college education, if any plan or scheme exists, in the United States.

The Pope has designated the Catholic University of America as the official pontifical university to serve as the apex of educational effort in this country and time and again has appealed to the Catholic bishops of the United States to support this university. The response has, with few exceptions, been far from satisfactory. A national collection is taken up once a year. Since its resources are limited, the influence of this school, which is a member of the American Association of Universities and whose specialty has been graduate work in philosophy, the sciences, canon law and theology, has been necessarily curtailed. However, there are indications of immediate development.

Professional schools under the auspices of the Catholic Church have grown apace. In the past twenty-five years the

growth in the number of Catholic university students has been 1,471.5 per cent. These schools have been open to non-Catholic and Catholic alike. In some cases the enrollment of non-Catholic students has been larger than that of Catholic students and the ratio of Catholic to non-Catholic professors is about that of the student body. Of the Catholic universities only a few have attempted to answer the challenge hurled at them within recent date, "Do these so-called Catholic schools preserve in their students the spiritual values of Catholic life?" In a few cases religion as well as contacts with religious life have been eliminated from Catholic professional schools.

CONTENT AND METHOD SUGGESTED FOR RELIGION COURSES IN CATHOLIC SCHOOLS

There has been little unanimity as to method or adoption of content in religion courses in high schools and colleges, but the trend in parochial schools is rather definitely established. The following suggests content and method employed in a number of school systems from grade school up to and including college:

1. From five to eight years. The project method with the development through story and picture, through dramatization and hymns, of lessons of religion. Here the art of telling stories is emphasized as the first qualification of the teacher.

2. From eight to twelve years. An activity program, with the project principle in constant usage. The Mass and various features of worship are projects for coöperative effort. Memory work is stressed more at this stage. Due cognizance is taken of the fact that this is the formative period for habits. Group coöperation is a feature of religious services. Specific instruction is given as to the Sacraments and, through these, the student is constantly reminded of the realities of the supernatural world. Bible history is used to supplement effort along catechetical lines.

3. From twelve to fourteen years. Here cognizance is taken of the fact that many children are rounding out their school years. Notebooks, essays, and lectures by the pupil on religious topics are developments of religious method at this period with

an initiation of the student into the sources of religious knowledge and the ways of using them.

4. From fifteen to eighteen years. During the period devoted to high school religion courses the student is trained to give a rational defense of his faith, and the tendency in the United States has been strongly in favor of organizing the whole course around the life and personality of Christ in the belief that such organization may set forth both desirable conduct patterns and motivation. A leader in this line of effort has been the Rev. William Russell, principal of Columbia Academy, Dubuque, Iowa.

5. College years. A course that has won widespread adoption and enthusiastic approval is that published by the Rev. John M. Cooper, Ph.D., of the Department of Religion of the Catholic University of America. The freshman year course is devoted to an exposition of the Christian ideal, love of God, and love of neighbor as applied to practical life situations. The second year of this course stresses dogmas not so much as truths existing in and for themselves but as supplying motive power. The third year of this college course is devoted to a treatment of the relations of the individual to the Church in her functions of teaching, sanctifying, governing, and in her wider influences on society. The Church is explained as the perpetuation of Christ's influence on earth. "Life Problems" is the subject of the senior course. This course was written after the collection and critical study of over three thousand questions submitted to Dr. Cooper and his confrères.

RELIGIOUS ATMOSPHERE AND PROVISIONS FOR WORSHIP IN THE CATHOLIC SCHOOL

Formal religious instruction, however, is conceived as but one phase of Catholic education. Far more potent than such instruction is the introduction of the child to sacramental practices from the earliest years, and in particular the use of the sacraments of penance and communion as forces integrating religious ideals into life. Catholic schools through pictures, crucifixes, the garb of its teachers, and prayers before and after classes have sought to supply a certain religious atmosphere.

A criterion of the success of such effort is the growth of the practice of frequent communion. In twenty-two colleges and universities studied by the writer in 1929, it was found that thirty-eight per cent of the students went to communion three or four times a week, and seventy per cent weekly. No doubt these percentages would be higher for elementary schools. However, this result has not been obtained save where intelligent direction has been alloted to religious activities. The means used to obtain this objective are discussed in *Problems of Student Guidance,* and some results noted in *Christ and the Catholic College,* endeavors by the writer to answer some questions of vital importance to Catholic educators.

Catholic colleges are making an effort to insure a sphere of spiritual service wherein the student may give tangible expression of his faith. The Catholic Students' Mission Crusade has been a primary agency to secure this objective. The Students' Spiritual Leadership Movement, for which the Rev. Daniel Lord, S.J., is largely responsible, has revived the Sodality as an influence in many high schools and colleges. Some of the particular works stressed in this new student movement are those pertaining to devotion, study of the liturgy, increase of sacramental practices, the exposition of Catholic viewpoints in newspapers and periodicals, interest in religious art, the enlistment of students in charitable work such as is exemplified in St. Vincent de Paul societies, training young people to teach catechism, the development of wholesome recreational programs, and the study of civic and social movements. A convention of over three thousand students, representing over three hundred high schools and colleges, has been held annually in Chicago to stimulate student spiritual leadership.

A development of great importance in Catholic schools, especially those doing advanced work, is provision for the element of spiritual counsel. The confessional has always been the most effective method of spiritual guidance in the Catholic school, but this effort is supplemented in many cases by specially trained student counselors. Every Catholic school supplies numerous opportunities for worship such as the Mass, daily

prayers, Benediction of the Blessed Sacrament, retreats, novenas, missions, and other similar devotions.

THE FUNCTION OF THE HOME IN CATHOLIC EDUCATION

While this discussion is devoted largely to theory and practice as exemplified in the Catholic school, it has never been the belief of the Catholic ecclesiastical authorities that the Catholic school and Catholic education are synonymous terms. The home has ever been recognized as the fundamental educational agency. In a resolution adopted by the National Catholic Education Association in 1929 we read: "The home is the fundamental educational agency in society. The first right to educate belongs to the parents." This thought, too, was affirmed by Pope Pius XI in his encyclical on *Christian Education of Youth* (p. 12): "The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and the state, and therefore inviolable on the part of any power on earth."

Since the home plays such an important part in the scheme of Catholic education, it follows that all forces working for the disintegration of home life tend to weaken the home as an educational agency. The multiplicity of extraneous activities that have broken into home life in general on this continent have left their devastating influence in Catholic as well as in other homes. The consequence is that many Catholic parents have been only too anxious to place the whole burden of educational responsibility upon the school and school administrators. Catholic schools function with indifferent success where the child does not receive from the parent constant inspiration and good example.

The Catholic school and the Catholic home are but two of the agencies in the process of Catholic education. Space will not permit a discussion of other agencies used in this lifelong process—the press, the pulpit, the radio, and such associations as are described by Pope Pius XI in these words: "Worthy of all praise and encouragement therefore are those educational

associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for the souls of the young, they endeavor at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up at the cost of great sacrifices theaters and cinemas in which virtue will have nothing to suffer and much to gain."

The chief problems facing the Catholic school system in the United States at present are those pertaining to enlistment of teaching personnel and finances. The Catholic school system may continue to flourish only if a sufficient number of young men and young women are found to devote their lives to the work of Catholic education. Strange as it may seem, only in a few dioceses have organized campaigns been conducted to interest children in the religious life. Enrollments and schools have multiplied much more rapidly than teaching personnel. Where, as in the dioceses of Brooklyn and Pittsburgh, organized campaigns have been conducted to acquaint young people with the significance of a religious vocation and the spiritual compensations of such a life, the results have justified the effort.

There has been but little scientific study of the financial aspects of the Catholic school system. Although saving the country hundreds of millions of dollars each year by their school system, Catholics have neither sought nor expected state subsidies. While distributive justice would seem to demand that where the same quality of work, or a higher quality, is secured through Catholic schools, the state gives some aid, yet in some states Catholic schools are even taxed as factories or dwelling places. The myth that the nonreligious or public school symbolizes the original American ideal of education, ably refuted by a Lutheran professor of law, Mr. Carl Zollmann, has become an article of the popular American credo. The legislation calculated to keep religion from the public school was in most instances dictated by the desire to insure that the Catholic religion in particular might not become

identified in any way with state-supported institutions. Catholics have insisted, and no doubt will continue to insist, that the sacrifice entailed in defraying both their share of public school expenses and in supporting Catholic schools is compensated by elimination from the control of Catholic schools of those who are hostile to or not in sympathy with religious ideals.

POPULAR OBJECTIONS TO THE THEORY AND PRACTICE OF THE CATHOLIC SCHOOL SYSTEM

But of more moment than either of these problems is that of insuring a better understanding among non-Catholics of the ideals and practices of the Catholic school system. To promote immediately that objective, I have selected the following from the objections commonly urged against Catholic schools and I shall try to present in answer to these the Catholic viewpoint.

1. Do not Catholic schools by isolating their students from the stream of American life tend to develop exclusiveness and therefore to endanger the ideal of democracy?

Catholic schools are by their nature exclusive. They are exclusive, however, not of persons but of a certain philosophy of life. In them the philosophy of supernaturalism prevails so that the child is taught to be as intolerant of the idea that there is no God or that there is no immortal soul as of the proposition that two times two makes six. Catholic schools are, however, just as much a part of the "stream of American life" as non-Catholic. Not only are the ideals of patriotism inculcated in these schools but, if figures issued by Newton Baker, Secretary of War, during the World War are to be believed, Catholics are more sensitive to the call of patriotism than the rank and file of Americans. This question has been answered by Pope Pius XI no later than a year ago in the encyclical on the *Christian Education of Youth:* "Wherefore in procuring Catholic schools for their children, be it widely proclaimed, be it well understood and recognized by all, Catholics of any nation of the world are not doing political party work but religious work indispensable to their consciences. They do not intend thus to separate their children from the

body and spirit of the nation, but merely to educate them in the most perfect way conducive to the prosperity of the nation, because a good Catholic in virtue of the Catholic doctrine is for that very reason the best citizen and the best lover of his country, loyally submitting to civil authority in any legitimate form of government."

2. Has there not been a tendency in Catholic education to stress supernatural motives at the expense of the natural?

This question, too, may have some foundation in reality. Certainly in America, where there has been a tremendous growth of old pagan philosophy under the title of modernism, Catholic educators have been very sensitive to the fact that most of their students must meet the challenge of naturalistic philosophy. The tendency to-day is to evaluate action or motive solely on the scale of social utility. The Catholic does not disregard this criterion. He insists, however, that every action should be ordained primarily toward man's final end. If he gives a cup of water, it is in God's Name. But does that take away from or add to the natural joy of serving one's fellow man? Or is there greater value in serving man conceived as an animal of relatively higher development than man conceived as the brother of Christ and an immortal soul, an adopted son of God? Natural and supernatural motives are not at loggerheads. They may go hand in hand. Honesty for the sake of honesty is worth while, but its worth is enhanced when reckoned on the scale of eternal values.

3. Does not insistence upon the quality of "otherworldliness" tend to make the student narrow, one-sided, and to deaden his appreciation of purely human values?

Catholic education insists that man was created a little less than the angels. However, it takes cognizance of the fact or the possibility of sin. It does not deny to man a measure of happiness here below, rather it encourages this as means to an end. Pius XI wrote: "The true Christian does not stunt his natural faculties; he develops and perfects them by coördinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the

material and temporal order no less than in the spiritual and supernatural."

4. Does not Catholic education insist too much upon general ideals and too little on specific practices?

One might get such an impression by reading a brief digest of Catholic education such as is attempted in this chapter. However, the backbone of character education in the Catholic system has been moral self-mastery. That tends ever to be specific. In this regard I refer to *My Character Book,* by Drs. Horan and Campion, as indicating the trend toward the specific.

5. How would Catholics react toward a scheme to send their children to nonreligious schools if religious instruction should there be given?

Not with enthusiasm, if Catholic schools are available, partly because of the great advantage in religious environment, and partly because nonreligious schools tend often to become anti-religious. This point, too, has been treated in the encyclical by Pope Pius XI: "The mere fact that a school gives some religious instruction does not bring it into accord with the rights of the Church and the Christian family."

6. What rôle do Catholics assign the State in education?

This also may best be answered by quoting from the same official source, *The Christian Education of Youth* (p. 16): "It is the duty of the state to protect in its legislation the prior rights of the family as regards the Christian education of offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education. . . . It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent upon the natural and the divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good. . . . In such cases the State does not put itself in place of the family, but merely supplies deficiencies and provides suitable means,

always in conformity with the natural rights of the child and the supernatural rights of the Church. . . . It is the right and duty of the State to protect, according to the rules of right reason and of faith, the moral and religious education of youth by removing public impediments that stand in the way. . . . It belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes."

SUGGESTIONS FOR FURTHER STUDY

1. What are the functions of the school, the home, and the state in the Catholic theory of education?
2. What sort of "exclusiveness" do Catholic schools attempt to achieve?
3. What is the estimated saving in money to the nation in the education of twenty-two hundred thousand grade school and two hundred thousand high school students by Catholic schools?
4. What provisions for worship are made in Catholic schools?
5. In what ways do Catholic schools attempt to create a religious atmosphere?
6. With which of the five points emphasized in Catholic doctrine—the nature of man, otherworldliness, supernaturalism, the nature of Christ, and the perpetuation of Christ's work in a visible Church—would non-Catholic religious education agree?

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CHAPTER XXII

JEWISH EDUCATION IN AMERICA

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WHAT IS OUR AIM?

WHAT is the aim of Jewish education? The aim of education as a whole is or should be continuous growth and development both from the point of the individual and from the point of view of the group. Growth and development assume existence, survival. In the case of the Jewish people, which constitute a small minority scattered in all the countries of the earth, survival must necessarily be considered one of the fundamental aims. For any people scattered throughout the world to survive, the maintenance of a sense of unity is of greatest importance. The development of the consciousness on the part of the Jews of various lands that they constitute a part of Israel, that they have certain aims, ideals, and traditions in common, is therefore one of the major tasks of a Jewish education.

However, no intelligent group is interested in mere survival. It hopes to achieve growth, to develop continuously. Such growth can come only through adjustment to new situations. All living groups recognize that new modes of life and changed conditions require new adjustments. In fact, adjustment is the individual or the group reaction by which survival is assured under new and changed conditions. It is really the means for survival. What are the major adjustments which American Jewry must make to-day? Unless we understand these, it is difficult to appreciate what the specific tasks of American Jewish education are.

The first and perhaps the most serious adjustment has to

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be made to the new American environment. This is particularly true in the case of those individuals whose parents are recent immigrants into this country. While it is true that some Jews came to America with Columbus, it is also true that the great majority of the Jews in America came here in the last fifty years. Besides remembering the recency of immigration, we must remember the environment from which the Jews came. The great majority came from Eastern Europe, an environment in which life was within the inclosed walls of the Ghetto and where contact with modernism as a way of life was practically unknown. The transplantation of the Jews to this country, therefore, meant not only physical-economic readjustment but those radical, psychic-spiritual readjustments, which must necessarily accompany the shift from medievalism to modernism, a change equivalent to a jump of a few centuries.

Now if it is the aim of education in general to provide for the growth of the individual, it is the aim of Jewish education to supply those elements without which the growth of the Jewish child would not proceed with the normalcy and regularity with which it should. For the normal growth of an individual must take into account such important facts as that of being born into a distinctive family group or a distinctive religious and ethnic group. The failure to develop an intelligent understanding of one's attitude to such family or religion or ethnos accounts for the stunted growth of many individuals and even for serious mental maladjustments.

The public school which integrates the Jewish children into American society does not, and for many good reasons cannot, take into account such important social facts. It cannot reckon sufficiently with the mind content of the children who come to it, at least as far as the special need for meeting the above described difficulty is concerned. The Jews of America, therefore, have realized that they must have a special system of supplementary education to meet their needs. Such a system must take chiefly into account the fact that the children who are to live in America have a certain background and that their growth will be more satisfactory if they succeed in harmonizing the ways of life of the home with the outside environment, the

traditions of the past with those of the present, the old life with the new.

The coming to America, above all, implied contact with a new modern outlook on life. Later we shall see what the implications of modernism are for the reconstruction of the curriculum of the Jewish school. For the present it will suffice to point out that the American Jew must provide for survival and for that sense of Jewish unity so necessary to survival. He must provide for creativity. He must provide for adjustment to America and to modernism. How shall these ends be achieved? We say—through education, the method by which any group achieves spiritual renewal. Let us now see what Jewish education has meant to the Jew in the past.

THE STORY OF JEWISH EDUCATION

The outstanding ideal of Jewish life may be truly said to be learning—the love of learning and its broader synonym, education. The very landmarks of Jewish history are the results of learning, and the entire story of the Jewish people can perhaps be told in terms of the completion of the Biblical Canon, the compilation of the Mishnah,[2] the sealing of the Talmud,[3] the appearance of the works of our great medieval teachers and philosophers, and the development of modern Jewish literature.

In Bible days the Israelites were commanded to teach the Torah to the young and to meditate in it day and night. The study of the Torah, we are told in the Talmud, is more important than the building of the Temple. Among a list of commandments which a Jew should keep, given in the Mishnah and included in the daily prayer book, are honoring father and mother, doing acts of charity, and making peace between people, but "the study of the Torah outweighs all of these."

Characteristic of the high esteem in which learning was held is the rabbinic statement that God is engaged in teaching the little children and that "when the little children engaged in study

[2] The law transmitted orally and compiled by Rabbi Judah Hanasi in 200 C.E.

[3] The Jewish oral law, developed beginning about 300 B.C.E., finally compiled in 600 C.E. The Talmud includes the Mishnah and the Gemara, which is the detailed discussion of the former.

were driven into exile, the Divine presence, too, was exiled with them." [4] This ideal persisted to our own days in which Jewish cradle songs reflect the sentiment that Torah is the best "Sehorah" (Torah is the best merchandise) and the hope that the little children will grow up to be rabbis in Israel.

This devotion to learning was not merely reflected in Jewish literature but actually affected the life of the people. As early as 70 B.C.E. Simon ben Shetah introduced compulsory education for adolescents and in 64 C.E. Joshua ben Gamala instituted universal elementary education. It is most interesting to note that the Jewish people were thus the first to introduce universal education, for without the actual use of compulsion these provisions made education practically compulsory for children aged six and seven.

Early Jewish education[5] was given in the home with the parents as the teachers. Nomadic life, and later on agricultural life, were forms of society for which the children had to prepare. They learned to be herdsmen, to protect themselves in war, to raise cattle, to fish, to work in wood and in metal, to spin, to dye, to make tents and tools, and, above all, to till the soil. Athletics, sports, and dancing were also a part of the early curriculum. Gradually a teaching class developed. The priests and the Levites taught the people in connection with the temple services; the prophets taught their people the lofty ideals of a universal God, social justice, and world peace.

With the coming of the scribes in the days of Ezra, the law became a definite subject for study. The synagogue was a house of study and the scribes the teachers. "The education of the child during this early period was the normal education given by a people living on its own soil and conscious of the need of transmitting to its young all those essentials of the race heritage which enabled them to develop in accordance with the possibilities of the environment in which they lived."

The conquests of Alexander the Great which united the East and the West brought Greek culture into Judea. The pseudo-

[4] Midrash Ekhah Rabbah.

[5] Gamoran, E., *Changing Conceptions in Jewish Education,* Book I, p. 4 (New York: The Mamillan Company, 1924).

Hellenism, which was brought into Palestine and which attracted some Jews, was resisted by the Hassidic party and was finally overcome in the Maccabean struggle. However, a much purer form of Greek culture came to the Jews in Alexandria. In this way during the days of Philo (about 20 B.C.E. to 50 C.E.), before the destruction of the second Temple, when Palestine was still a center of Jewry, Hellenism exerted tremendous influence upon the Jews in Alexandria. The need for the Septuagint, a translation of the Bible into Greek, indicates that the masses spoke Greek and that Greek was taught in the schools. Services were to some extent conducted in Greek, and the Bible was read in Greek. Alexandrian Jewry, especially through Philo, was working to harmonize Plato with Judaism.

After the destruction of the second temple, Jewish education which till then had been a means of preparing the Jewish child for normal life in Palestine became the sole means of maintaining Jewish unity in the Diaspora. "The seemingly modest request of Rabbi Yohanan ben Zakkai to be permitted to establish an academy at Yabneh at the time when Rome was at the gates of Judea, maintained Jewry for thousands of years after Rome had disappeared." [6] The Mishnah closed in 200 C.E. by Rabbi Judah Hanasi and the Talmud sealed in 600 by R. Ashi were added to the curriculum of the Jewish school as distinct subjects of study. While the Talmud included information along many lines, agriculture, nature study, logic, astronomy, mathematics, biology, zoölogy, and medicine, and while the father was enjoined to teach his son swimming as well as a trade, the center of gravity was in the Halakah, or the legal discussion. "The child began the study of the Bible at the age of five, Mishnah at the age of ten, Gemara at the age of fifteen, and these three subjects constituted the bulk of the Jewish curriculum throughout the Middle Ages and up to modern times until the days of Mendelssohn." [7]

The Jewish course of study underwent some adjustment, however, when the favorable economic conditions of Jewry in Spain made interaction with their Arab neighbors and with

[6] *Ibid.*, p. 6.
[7] *Ibid.*, p. 7.

Arabic culture possible. The Jewish curriculum was broadened to include in addition to Bible and Talmud, philosophy, religion, logic, optics, astronomy, music, mechanics, nature study, medicine, and metaphysics. The same applies to the Jewish curriculum in Italy of the sixteenth century which was influenced by Spain and the classical Renascence. The *Jewish conception of education thus provided not only for growth by additions from the creative work of its literary geniuses, but also by adjustment to contact with new cultures.* Jewish education came to include not merely the growing Jewish literary tradition, but also the growing Jewish experience resulting from the contact of Jewry with new conditions. Jewish education was identified with the religion and with the life of the people as a whole.

THE MEANING OF JEWISH EDUCATION IN AMERICA

What can Jewish education mean in America? To what extent can American Jewry provide for the transmission of the ways of life, of the attitude, of the ideals of a great historic people? How should contact with modernism and with the American environment affect the process of education? Not only Jews but intelligent non-Jews as well, whether as religionists or as Americans, will be interested in what four million Jews in America are trying to do in order to solve their educational problems.

The unique outlook which the Jews had and to a large extent still have on religion has always led to the identification of religion with life. If Judaism refers to the religion, to the culture, to the ways of life, to the *weltanschauung* of the Jew, it cannot be separated from life. Hence Judaism and the Jew are inseparable. In fact, the Jewish religion is so closely identified, is to such an extent an outgrowth of the life of the Jewish people, that it is difficult at times to classify Jewish values and to say which are religious and which are national. Only an erroneous conception of religion which makes it play an insignificant part in life and which relegates religion to certain hours and certain days can divorce Judaism, the spiritual possessions of the Jewish group, from the group itself.

It is best to think of Judaism concretely as a living, evolving series of ideas and ideals, habits and attitudes, customs and ceremonies, skills and appreciations, language and literature suffused with a consciousness on the part of the group, that these must ever contribute to the beauty of life and to its ennoblement not only for Israel but for mankind as a whole.

Jewish life was from its earliest days pervaded by a tendency to shape the destinies of man in accordance with the highest ideals. It was this tendency that led the biblical writer to say that man was created in God's image. For the same reason Israel interpreted its historic experiences in terms of a spiritual deity whose attributes were justice and mercy and who cared not only for them but for the whole of mankind. The God of Israel was transformed by the prophets into the God of the world.

The intelligent Jews of to-day see in Judaism the religion, the culture of a people living and functioning, changing itself and changing its outlook, capable of continuous growth and development, and potentially eternally creative. Judaism becomes not the once-for-all contribution of the Jewish people of the past, but the process of growth to which the Jewish people are subject, and the changing ideals and values resulting therefrom. The Jewish religion thus is not a mere abstraction to be indulged in as an intellectual pleasure on Sabbaths and holidays but the very life of the Jewish people. It includes the identification of the individual with the group—Israel. It includes the acceptance of the responsibility to further the life, the culture, the art, the literature of the group—Torah. Finally, it includes the striving throughout life for the attainment of the highest ideals of which man is capable—God.

It is most interesting in this connection to note that Judaism did not permit its conception of God to become fixed and unchangeable. It rather allowed each age and the great teachers of the centuries to conceive of God in accordance with their growth and development. That is why Judaism really has no definite creed. It is rather a spirit, an outlook, a way of life. God remained for all time sufficiently indefinite, sufficiently flexible to serve as a symbol of the great good, of the great

beauty, of the great truth as conceived by the greatest thinkers of the age.

We may now answer the question with which we began this chapter. Jewish education is the means by which the Jewish group maintains itself, spiritually speaking. As in the case of all other groups, education serves as the means for spiritual renewal. However, in this case the identification of the child with the Jewish group should lead, if it is well done, to his identification with the religious, ethnic, cultural, moral tradition which unites the Jewish people throughout the world as a great internation[8]—an internation which, not limited by space or by time, seems to reign especially in the world of ideas and ideals.

THE PRESENT STATUS OF JEWISH EDUCATION

The latest studies available concerning the Jewish population in the United States (1927) show that it is 4,228,000. Of this total 4,077,042 live in 871 communities having in one form or another permanent Jewish congregations. Of the 871 communities, 854, in other words 98 per cent, have school organizations.[9] In 1927, 717 had congregational school societies while 97 had noncongregational school societies. Only three communities reported parochial schools. It is interesting to note that the great majority of the Jews of America are apparently committed to a form of Jewish education which is supplementary to the public school but does not replace it. The percentage of Jewish children found in parochial schools is exceedingly small, less than one-half of one per cent (.43 of one per cent) of the total Jewish child population in the United States.

In accordance with Dr. Linfield's study, the communities had

[8] This fact that the Jewish people, though scattered throughout the world, reflect and strive for a certain lofty, cultural, spiritual unity has been seized by Antisemites to prove that the Jews have an international organization which unites them. Thus these maligners have invented the myth of the "Elders of Zion."

[9] Linfield, Harry S., *The Communal Organization of the Jews in the United States, 1927* (New York: American Jewish Committee, 1930); Rosen, B., "Survey of Jewish Education in New York City," *Jewish Education*, Vol. I, No. 2; Cedarbaum, D. I., "Extent and Cost of Jewish Education in the United States," *Jewish Education*, Vol. I, No. 1.

a total of 1,754 societies maintaining Jewish schools. Of these, 1,481 were congregational schools, 261 noncongregational schools, and 12 were parochial schools. If we leave out of account the parochial schools, the number of which is very small, we may say that 84 per cent of the school societies were congregational while 16 per cent were noncongregational. Fully 841, or almost one-half, of the total number of societies reported that they maintained week-day schools. An additional 450 maintained both a week-day school and a Sunday school, thus bringing the total of societies maintaining week-day schools to 1,291. Four hundred and fifty-one maintained Sabbath schools only. Thus the figures at once show two definite and interesting tendencies in Jewish religious education. First, there seems to be a tendency to congregational organization. In fact, studies in individual communities in recent years do show a growth in the number of congregational schools. The second tendency which will be of special interest to the non-Jewish reader who is familiar with the attempt to introduce week-day religious instruction into the Protestant schools is that the Jews of America favor week-day religious education. While they feel that they want their children to attend the public school and to come in contact with their non-Jewish neighbors in a school which is symbolical of democracy, they want at the same time to supplement the secular education with a Jewish education given after public school hours. As we shall see later, they are spending huge sums of money annually in order to accomplish this purpose.

The facts available for the year 1927 also give us the number of pupils enrolled in Jewish elementary schools. They are 249,409. Almost four-fifths of these (194,691) were in congregational schools, while one-fifth (51,021) were to be found in noncongregational schools. Only 3,697 attended parochial schools. That American Jewry at present prefers week-day religious instruction is also evident from the fact that of the total number of Jewish children found in schools, 135,812 attended week-day schools while 109,900 attended Sabbath

schools. Approximately 55 per cent of the Jewish children in America attended week-day schools.[10]

Estimating that there are about 845,000 Jewish children of elementary school age in the country, we may say that approximately 30 per cent of the Jewish children are found in Jewish schools at any one time. This does not mean, however, that 70 per cent of the Jewish children do not receive a Jewish education. Quite the contrary is the case. Owing to the fact that children are constantly entering and leaving our Jewish schools, the best estimates available at the present time show that 75 per cent of Jewish boys and girls receive a Jewish education in a Jewish school at some time. To this we may add another 7 per cent who receive Jewish education in some other form, thus making a total of over 80 per cent of the Jewish children in America. If we bear in mind the fact that Jewish immigration to this country was concentrated relatively within the thirty-five years from 1880 to 1915, and that hundreds of thousands of human beings had to make a completely new adjustment in their economic and social life, we can appreciate how difficult it was for American Jewry to provide for the education of its young and why, with all the efforts made thus far, so many boys and girls are still without a Jewish education.[11]

The same study made in 1927 shows that there are 912 youth organizations in the United States. Fully 428 of these (46.93 per cent) were Junior Zionist organizations; 401 (43.97 per cent) were young people's groups affiliated with congregations; while 83 included other societies, such as independent youth clubs, college fraternities, and other university organizations.

In addition to the above young people's groups connected with the congregations, there were 1,389 Hebroth (societies)

[10] The percentage of children attending week-day schools varies with the size of the Jewish population, reaching 74 per cent in New York City and going down to 30 per cent in communities of less than one hunderd Jews. See Linfield, H., *op. cit.*, pp. 73, 74, Table B.

[11] One of the reasons is the fact that there is a tendency to neglect the education of girls. Boys have to be prepared for Bar Mizvah, the ceremony initiating a boy of thirteen as a member of the Jewish community. Reform and conservative Judaism have introduced confirmation for both sexes and have thus added a new motive for the education of girls.

organized for the study of the Bible, Mishnah, Talmud, and allied works. It is significant that more than half of these groups (53 per cent) were in New York City.

In addition to formal education given under the auspices of the school or the congregation, the Jews of America are organized into a host of societies for educational recreational purposes such as Young Men's and Young Women's Hebrew Associations, centers, institutions, settlements, and so on. The extent of educational activity carried on by these varies both with the community in which they serve and with the personnel in charge.

Besides these forms of extension education, it should be noted that under the auspices of various national organizations extension work, and in some cases even intensive work, is carried on among the Jewish students at various colleges and universities. The Jewish educational pyramid will be completed if we remember that the eleven largest communities containing altogether a Jewish population of 2,911,000 reported 19 schools for the training of Jewish teachers with a total enrollment of 2,405 students. This does not represent the total effort at teacher training in the country, for many a smaller community has organized a normal class or a teachers discussion group which meets regularly under the supervision of an educator or a rabbi.

We also have a graduate school for Jewish social work located in New York City and five rabbinical seminaries, three in New York, one in Cincinnati, and one in Chicago.

For elementary education the Jews of America spend annually $9,000,000. This figure does not include the educational work of the secondary schools, the adult religious work of the synagogues, work in teacher training institutions, work with university students, etc. If we were to add these expenditures to the above, the sum would reach close to thirty million dollars annually.

JEWISH SCHOOLS IN AMERICA

We have seen in a general way what the status of Jewish education in America is. We now know that close to a quarter

of a million Jewish children are to be found in Jewish schools at any one time. We do not know, however, what kind of schools these are. What types of schools did American Jewry develop in order to achieve its educational aims? To understand this it is important that we know the various groups that constitute American Jewry and their outlook on the problem of the Jewish adjustment to America. Not counting the first wave of Jewish migration which began in 1654 with the coming of the Spanish-Portuguese group of whom only a dwindling minority are now to be found in this country, we may center our attention on the second and the third wave of Jewish migration.

The second wave of Jewish migration was from Germany, began about 1848 and continued up to about 1870. The influence of the political liberalism in Germany of 1848 stimulated these newcomers and prepared them for intelligent participation in the political and civic life of America. The German-Jewish group is, on the whole, economically well-to-do and has been largely responsible for the organization and development of some of our outstanding Jewish religious and charitable institutions. This group brought with it the movement for religious reform which had started in Germany and is now represented by Reform Judaism in America. Though Reform Jewry is divided in its outlook on the question of Jewish nationalism, including in its midst prominent rabbis as well as laymen who are Zionists, by and large it may be described as holding the view that Judaism is a religion and the Jews a religious body. The extremists in this group will often think of the Jews as if they constituted a denomination comparable with the Protestants and the Catholics.

The educational institutions which Reform Jews developed in this country for the training of their children is the Sunday school. As its name indicates, it is, as a rule, in session once a week on Sunday mornings from about one and a half to two and a half hours. Its curriculum consists of Bible, history, the Jewish religion and its customs, Jewish current events, singing, and Hebrew. Owing to the limitation of time as well as

due to its outlook on Jewish life, Hebrew does not occupy a central place in the curriculum as it does in other schools described below.

There is a tendency, however, in the ranks of the Reform rabbinate to substitute for the Sunday school a week-day religious school in which the children will come at least one day additional to Sunday and possibly two days. By now nearly twenty per cent of the schools connected with the Union of American Hebrew Congregations meet also on other days than Sunday. There is also a decided tendency to call the school a Jewish religious school instead of a Sunday school, in order to indicate in the very name the changed ideal of Jewish education.

The most important wave of Jewish migration to this country began in the 80's of the last century when hundreds of thousands of Jews were driven by social and economic restrictions and by pogroms in Russia to seek a new home. Eastern European Jewry thus constitutes the bulk of the Jews in America to-day. This group, the largest and from a Jewish cultural point of view the most influential on the American scene, may be divided into three subgroups in accordance with what constitutes their point of emphasis in Jewish life. The first of these is the Orthodox group which considers religion the center of gravity. Still trying to regulate their lives by the Shulhan Arukh[12] they refuse to compromise with the American environment which militates against strict observance of the faith. The educational institution which this group has developed is chiefly the Talmud Torah, though a few support the parochial school. The great majority of the Orthodox Jews are definitely committed to the Talmud Torah. This school is, as a rule, a communal week-day school, although at times it may be connected with one particular congregation. The curriculum generally consists of Bible, introduction to the Talmud, postbiblical literature, Jewish history, the Jewish religion, and customs and ceremonies, while Hebrew is, as a rule, given a central place and taught with far greater intensity than in the Sunday school.

[12] The code summarizing Talmudic Law and subsequent Jewish customs.

One of the main objects of this school is to enable the children, especially the boys, to read and to understand the original sources of Jewish life and literature. In accordance with the outlook of its supporters, the curriculum therefore stresses the literary tradition. The school is supplementary in the sense that it assumes that the children will attend the public school during the day but will come in the late afternoon, after public school hours, to continue their Jewish religious education.

Closely allied to Oxthodoxy, at least from the point of view of its outlook on religion, is the so-called Conservative group. The Conservative Jew has so far not yet formulated a definite and consistent outlook on American Jewish life. Unlike the Orthodox Jew, however, he is willing to make compromises with the environment, applying the conception of *functionalism*. He tends to discard those observances which cannot possibly *function* in the new environment. Unlike the Orthodox Jew, however, who places the center of gravity on the maintenance of the traditional Jewish law, the Conservative Jew attaches far more importance to the living Jewish people. The educational institution which the Conservative Jews have developed is the week-day congregational school, though a great many also get along on Sunday schools only, while still others have both a Sunday school and a three-day-a-week school. The curriculum of the congregational school is very similar to that of the Talmud Torah except that it is not as intensive and that in the teaching of Hebrew it is often compelled, on account of the lack of time, to be satisfied with a knowledge of the prayer book and some simple passages from the Bible, while the Talmud Torah would consider the failure to introduce the children to more intensive biblical study and to subsequent Hebrew literature a very serious shortcoming in its educational program.

If we are to consider both the Orthodox and the Conservative groups those who emphasize religion as the center of gravity, we may contrast them with the Zionist group. The central attitude of this group is that the Jewish people are a nationality possessing a common history and literature and ceremonials, in short, the bearers of a distinctive culture. Though religiously Zionists will be found in the ranks of

Orthodoxy, Conservative, and Reform, educationally speaking, they should be considered as a distinct group because their ideology has been responsible for the creation of a definite educational institution, namely, the Hebrew school. The curriculum of this school does not differ much from that of the Talmud Torah, but it makes the Hebrew language and literature the center of gravity, it stresses the teaching of Hebrew as a spoken language and, in other ways, affects the entire spirit of the school. This outlook found its educational representation in the National Hebrew School in New York. Though the majority of American Jews interested in education combine with their nationalist outlook a religious attitude which results in their building Talmud Torahs, it should be pointed out that the Zionist group has been a powerful factor in influencing the curriculum of all the Jewish week-day schools in America. An interest in Palestine, the singing of characteristic songs, the introduction of Herzl Day, etc., may all be traced to the influence of this group. Hebraic culture is considered by them the significant element in the national expression of the Jewish people.

The next and the last group may be best described as the labor group. This group consists mostly of Jewish factory workers and laborers who have found in this country not only a haven of refuge from political persecution but also a wonderful opportunity to give free expression to their social economic idealism and to their desire for industrial democracy. The Jewish problem appeals to them as a matter of justice, although a small number are sufficiently radical in their outlook to be opposed to all nationalism, and consequently also to Zionism. Jewish labor in America has developed an intensive social life, and through its Unions and literary and dramatic clubs carries on an intensive educational activity in Yiddish. Yiddish with this group is not merely a language of speech but also a means of raising the cultural level of the masses. The Yiddish press, the Yiddish theater, and the various publishers are instrumentalities for developing Jewish culture. Educationally, the group has developed the Volks-schule, a week-day supplementary school in which the language of instruction is Yiddish.

There are several types of Yiddish schools now extant in America. The largest number are those organized by the Workmen's Circle. The language of instruction is Yiddish, but some of these schools give a prominent place in their curriculum to Hebrew. The Jewish Teachers' Seminary in New York is their leading national institution. The common denominator of all the Yiddish schools is the stress given to the Yiddish language and literature both as a means of developing on the part of the young an intelligent understanding of the life about them, as well as a means of arousing within them an appreciation of the ideals of social justice and sympathy for labor. Religion as a distinct subject is not taught. The schools are considered nonreligious, though in their tendency and on account of the emphasis which they give to certain social ideals, they may perhaps be considered agencies for inculcating some of the finest religious ideals.

It is of utmost importance that the reader understand these classifications to be, in no sense, mutually exclusive. An Orthodox Jew may be a devoted Zionist and may have a radical outlook on economic questions. The same applies to some Reform Jews. In fact, all the groupings overlap. On the whole, it may be said that of the types described each group represents a definite outlook on Jewish life in America and each is developing an educational institution reflecting the type of adjustment which it thinks the Jew ought to make to the American environment.

NEWER TENDENCIES IN JEWISH SCHOOLS

In their attempt to adjust their young to the new environment the Jewish schools have not overlooked recent developments in educational theory and practice. In fact, the one outstanding adjustment in Jewish education in the last fifteen years is the recognition on the part of the great majority of its leaders that professional training is necessary and that only those who receive it should be selected for educational work. Thus the volunteer teacher, so serious a problem in many of the Protestant schools, is practically unknown in the Jewish week-day school in which are to be found a majority of the

Jewish children who receive a Jewish education. Similarly, there is a decided tendency to eliminate the volunteer teacher in the Jewish Sunday school and to secure for it adequate professional direction and supervision.

The recognition that Jewish education should be approached in a scientific manner may be credited to Dr. Samson Benderly, director of the Bureau of Jewish Education, New York City, who organized that Bureau and instituted a series of well-conducted Hebrew schools which were used as a training ground for a number of disciples who have since become leaders in American Jewish education. His work was achieved through a systematic plan of coöperation with Teachers' College, Columbia University. The Bureau of Jewish Education in New York has published an extensive series of Hebrew textbooks, the Home Institute material for bringing Jewish education into the home, and has recently published the first two volumes of an *Outline of Jewish Knowledge,* a course of study for secondary schools.

The Board of Jewish Education in Chicago experimented for several years with the method of individual instruction in Hebrew and, as a result, developed a series of texts for the teaching of Hebrew in accordance with the individual method.[13] Similarly, an experiment was initiated in the teaching of Jewish history by the laboratory method.[14] This work is being continued in Chicago and in Cincinnati where the material will be published after considerable experimentation.[15] The Associated Talmud Torahs in Philadelphia have begun the publication of bulletins on assembly programs,[16] on currents events,[17] on customs and ceremonies,[18] etc.

[13] See Golub, J. S., "Some Experiments in the Jewish Sunday Schools of Chicago," in *Jewish Education,* Vol. I, No. 1. Also Nudelman, E. A., "Three Years of Individual Instruction in the Teaching of Hebrew," in *Jewish Education,* Vol. I, No. 3.

[14] Golub, J. S., "Individuality and the System," in *Jewish Education,* Vol. I, No. 3.

[15] By the Department of Synagogue and School Extension.

[16] Lurie, R. G., "Assembly Programs for Jewish Schools" (mimeographed, 8 parts).

[17] Sussman, S., and Grossman, S. S., *An Adventure in Jewish Living.*

[18] Blumenthal, H., "Outlines in Jewish Customs and Institutions" (mimeographed).

Changes have been introduced in the curriculum in many of our schools. There has been a gradual shift of the center of gravity, though this has by no means been completed from emphasis on the past to the present. The important place which customs and ceremonies have been given in the curriculum of the Jewish school, the teaching of present-day Jewish problems, the visits to community institutions, and the teaching of Jewish current events are all symptomatic of this change of emphasis.

More recently the Department of Synagogue and School Extension in Cincinnati has begun a program of publications which aims to apply the best results of educational theory and practice to the preparation of textbooks for the Jewish schools.[19] The development of the project method in general education has been reflected in the Jewish school. Progressive schools in New York and in other cities, as well, have introduced projects in the early grades, especially in connection with the teaching of Jewish customs and ceremonies.[20] The department has, under the auspices of the Commission on Jewish Education, also prepared and published the beginning of a series of monographs and syllabi on teacher training. These are intended to meet the needs of teachers in small communities where general normal schools and especially Jewish normal schools are not to be found. Plans are being made to intensify this program and to extend it to all parts of the country.[21] Above all there has been developed a group of professional men

[19] As illustrations of children's history texts, see, for example, Golub, J. S., *Israel in Canaan* (Cincinnati: Union of American Hebrew Congregations, 1930); also Golub, J. S., *In the Days of the Second Temple* (Cincinnati: Union of American Hebrew Congregations, 1929). As illustrations of Bible readers for children, see Bildersee, A., *Out of the House of Bondage* (Cincinnati: Union of American Hebrew Congregations); Schwarz, J. D., *Into the Promised Land;* Gamoran, M. G., *With Singer and Sage* (Cincinnati: Union of American Hebrew Congregations, 1930). See also catalogue of publications of the Department of Synagogue and School Extension.

[20] Gamoran, E., *Symposium on the Project Method in the Jewish School* (Cincinnati: American Hebrew Congregations, 1928).

[21] See for example, Gamoran, E., *Teacher Training for Jewish Schools* (Cincinnati: Union of American Hebrew Congregations, 1924); Maller, J. B., *Educational Psychology, A Syllabus;* Pollak, J. B., *Classroom Organization and Management, A Syllabus* (Cincinnati: Department of Synagogue and School Extension).

who are devoting themselves to the scientific study of education and its implications for Jewish education in America.

THE FUTURE COURSE OF STUDY

While efforts are made here and there to revitalize the curriculum of the Jewish school, by the improvement of methods, by more careful selection of material, by the publication of better textbooks and the like, it has been the feeling of the writer for a long time that what we need is a radical approach to the problem of the curriculum. How can such an approach be achieved?

Elsewhere we have elaborated a plan for the development of a new curriculum for the Jewish school [22]—one in which the traditional subjects of study will be replaced by the development of a series of activities or experiences in which Jewish pupils will engage in our schools. These activities will be so selected as to reflect Jewish ideas, habits, attitudes, and appreciations, in short, the *positive values* of Jewish life.

From the point of view of the group life, American Jewry is interested in survival. However, any intelligent group wishes not merely to survive but to continue to function as a living, creative group. Such creativity can be achieved only if the group will appreciate all that adjustment to the new changed and changing world implies. Mere survival would be accompanied by an attempt to transmit all the values of the past. Since the Jewish people has a social heritage that is four thousand years old and since the time at our disposal for Jewish education is limited, this would obviously be impossible even if it were desirable. But we doubt whether this is desirable. A process of selection must take place in which we may determine what is worth while and what is not, what is more important and what less important. Such selection requires some measuring rod, some criteria of selection. We can here only briefly refer to those standards which we have elsewhere elaborated.[23]

[22] Gamoran, E., *Changing Conceptions in Jewish Education*, Book II, especially Chapter IV (New York: The Macmillan Company, 1924).
[23] *Ibid.*, Book II, Chap. IV.

Jewish values may be divided into two categories: those that are humanistic—that is, of general human appeal and worth, as the ideal of justice, etc., and survival values—those that have functioned powerfully as factors in the maintenance of group life. The survival values may be further subdivided into those having humanistic aspects, such as the Sabbath with its idea of at least one day of rest and those having cultural or æsthetic aspects, as for example, the kindling of Hanukkah lights and the singing of Zemiroth (Sabbath chants). Some survival values may be found to have no humanistic or cultural æsthetic aspects but may be too deeply rooted in the life of the group to be discarded. There will not be many such. An illustration of one of these is the rite of circumcision.[24]

Once such a list of values is drawn up, we would have to apply several additional criteria.

One most immediately applicable is that of functionalism. To what extent does the new environment permit a given value to function? Life in itself tends to discard some of the values of the past. While present practice alone would probably be inadequate as a criterion, since present practice might be undesirable, taken with other criteria it might help us to determine the relative worth of values. Another standard of judgment would be whether the particular value is compatible with a democratic outlook on life or not. Does it permit the intellectual freedom of the child to be influenced by ideas other than those of the religious or ethnic group?

We might call these last two criteria democracy and functionalism, adjusting ourselves to the American environment.

Quite as important is the adjustment to modernism as such. We refer, of course, to what we would consider the positive expressions of the modern spirit. One of these is the tendency to think more and more in terms of world relationships—the tendency to universalization. Does a given value which we are considering tend to bring men nearer together, or does it tend to increase the barriers of separation between men? Such questions may result not only in the exclusion of certain values

[24] This, as we know, has some health value, but its observance in Jewish life was not motivated by that fact.

but also in giving emphasis to some values as against others in the curriculum.

Another positive manifestation of the modern spirit is the widespread spirit of inquiry which is a result of our scientific outlook on life. The skeptical critical attitude which accompanies experimental inquiry has been introduced into the fields of religion and ethics and therefore into the sphere of the most cherished group traditions and values. The problem of the American Jew, and in this respect his problem is similar to that of other religious and ethnic groups, is how to live in a modern world accepting such a scientific outlook on life and at the same time maintaining what is valuable in his social heritage. The task of harmonization is, we are confident, possible, but not easy, nor can it be accomplished by ignoring an outlook which pervades all modern thought and action. It requires the boldness of pioneer thinkers to reinterpret the Jewish past in the light of modern thought.

PRESENT TENDENCIES

It is often difficult on account of the many detailed problems with which we are beset to appreciate what our major issues and tendencies are. Still a few of these are outstanding even in our short account of Jewish education in America.

First and foremost is the thought that the great majority of the Jews in America have definitely rejected a parochial system of education, have accepted the public school as the basic educational institution for their children and have evolved a system of supplementary schools to meet the needs of a specific Jewish education.

The second in significance is the nature of this supplementary system. It is chiefly a week-day school after public school hours and not a Sunday school, though it should be pointed out that a larger number of Jewish children are being sent to Sunday schools only, in the cities of lesser Jewish population. One of the major problems confronting us is how to provide a more intensive Jewish education for those who are now attending just once a week, and above all how to provide for the thousands who are out of Jewish schools altogether.

While Protestant education regards its problems essentially as church problems, each congregation trying to provide for the children of its membership, the larger Jewish communities throughout the country have aroused an interest on the part of Jewry to support both morally and financially a program of community education. The attitude taken is that just as there is an agency that meets the philanthropic needs of those Jews who cannot afford to provide for their own, so there should be a community agency to provide for the educational needs of these who are unaffiliated with congregations. Furthermore, it is pointed out that community action in relation to Jewish education enables several elements in the Jewish community to coöperate and to eliminate waste in the planning of their educational program. This has resulted in the organization of the so-called Bureaus of Jewish Education in the larger communities.

More recently there has appeared a definite and an increasing tendency for the number of congregational schools to increase. Together with this intensification of activity on the part of individual congregations national organizations have begun to assist the congregational schools more actively than before in the solution of their educational problems. The Department of Synagogue and School Extension and the United Synagogue have established national education departments to meet the needs of reform and conservative congregations respectively along the lines of suggesting curricula and methods, publishing textbooks and aids to teachers, arranging teachers' conventions and the like. There is a feeling on the part of the leadership in these organizations that while the supplementary school seems to offer an adequate adjustment to meet our educational needs, the exact character of the school is to be determined in the future. They feel that much experimentation and creative work are necessary before we can crystallize the future Jewish school in America.

Viewing the Jewish educational scene in America in the light of the above description, we may now summarize some of the basic problems that confront us.

1. Providing a Jewish education for those children who are

now outside of all Jewish schools and giving a more intensive education to those who are now receiving instruction only one day a week.

2. Awakening the larger Jewish communities to the need of solving the Jewish educational problem bearing in mind the whole of American Jewry.

3. The evaluation and reinterpretation of the Jewish past in the light of modern thought with a view to evolving a new functional curriculum for the Jewish school.

4. The creation of a literature—textbooks, guidebooks, projects, activities, stories, and songs—that will enable us to make of our course of study a series of experiences and lively stimulating activities.

5. The continuation of scientifically controlled experimentation and research where we can refine our courses of study and improve our methods.

To achieve the above we must train adequate leadership imbued with the spirit and the knowledge and possessing the technical training to lead in a reconstruction of American Jewish education.

Fortunately, American Jewish leaders, both lay and rabbinical, are beginning to appreciate the need. There has also emerged an organization of leaders in Jewish education, the National Council for Jewish Education—a national body of men and women who are devoting themselves whole-heartedly and in a spirit of genuine service to the problem of Jewish education. With the development of a Jewish consciousness on the part of the masses of Jewry, with the development of an appreciation on the part of non-Jewish Americans of the value of encouraging the preservation of group cultures in America and with the help of an intelligent thinking devoted band of leaders in Jewish education, we may face the future unafraid.

SUGGESTIONS FOR FURTHER STUDY

1. What are some of the essentials of Judaism? Discuss the differences between Orthodox, Conservative, and Reform Jews as to outlook and educational program.

2. Are the Jews a religious group, an ethnic group, or both?

3. What seems to be the Jewish attitude to the development of parochial schools in America?

4. Some people believe all the immigrants that come to America should quickly forget their past and contribute to the "melting pot"; others believe each immigrant group should develop its own social heritage and transmit it to the young. Which attitude seems to you to be more constructive socially? From the point of view of the group? From the point of view of America?

5. Arrange to visit a Jewish school in your community. Before the visit find out as much as you can about the group conducting the school, its economic and social background, its outlook on Jewish life, and its educational ideals. Draw up a report on the basis of your visit at the next session of your class and discuss what you saw.

6. Draw up a report on the communal activities of the Jews in your community. Consider the philanthropic, the correctional, the religious, the educational.

7. Examine several issues of *Jewish Education* in order to get acquainted with some of the problems reflected in its articles.

8. Choose a non-Jewish textbook covering biblical history and compare same with Golub's *Israel in Canaan.* Also compare Golub's account of the rise of Christianity (*In the Days of Second Temple,* Section 6) with the account familiar to you.

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PART VI

OPPORTUNITIES AND PROBLEMS

CHAPTER XXIII

RELIGIOUS EDUCATION AS A VOCATION

JAMES V. THOMPSON[1]

Objective of This Discussion

THE purpose of this chapter is to look at the field of religious education from the standpoint of its opportunities as a vocation. We must answer the question, Can one find in this field the chance to make his contribution to the work of the world, to earn a living, and to add something to the sum total of human achievement and happiness?

The treatment is not intended as propaganda. On the contrary, it is an attempt to face candidly the current situation in this field as related to the problem of vocation. It must be assumed, therefore, that a sound Christian experience as a basis for entering upon such a vocation is present. We shall not expect to find here discussed the reasons why one should consider religious education as a possible vocation. We do expect to find presented those factors which should receive attention by anyone who is thinking of religious education as a channel through which he may contribute most worthfully to the building upon earth of the Kingdom of God.

Educational Change

The last decade has witnessed a profound change in the concepts of religion and of education. The rapid expansion of the areas of mastery by the human intellect and the consequent necessity for specialization have been at least as pronounced in the field of religion as in any other field, though probably with somewhat less specific endeavor on a large scale. The emergence of religious leadership on a professional basis in

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other fields than that of the minister and the missionary is comparatively recent. It is with this factor and its implications that the chapter before us deals.

We shall expect the reader already to have found in other chapters some very definite reasons for the development of a vocation of religious education.

Implications of Jesus' Teachings

Parallel with the growth of the concepts of religion beyond the narrow limits of dogma, it became inevitable that the social implications of what Jesus lived and taught should begin to modify the activities of persons professing the Christian religion. This of course has been reflected in the wider range of activities engaged in by organized Christian religion.

There were, to be sure, the groups who could not bring themselves to accept the expanding programs of the social gospel. For them what was called "the old-time religion" was satisfactory enough. In churches of this order the pastor was (and is) the one religious professional. He gathered about him a group of volunteers who in a fine spirit of service carried on "the Lord's work." Not infrequently an office secretary or a deaconess or a parish visitor or some "full-time worker" was included on the staff of the church.

The full significance of the meaning of Jesus' teachings about the abundant life and the worth of human personality is not yet apparent. However, other constantly enlarging groups of equally sincere and earnest folk are seeking to learn what these teachings imply in all the areas of human life and conduct. The inevitable outcomes of such seeking appear in the redefinition of religion, of education, and of the purposes for which organizations are set up in religious and educational fields.

A Functional Church

One of the earliest products of this increased study of what Jesus is reported to have said, rather than what men have said about him, was a greatly modified concept of the place and purpose of the church as an organized agency of religion. Education also began to ask serious questions concerning the behavior of persons who were being "educated." Both religion

and education thus were again united in discovering what happened to people who were exposed to their influences. The reader has seen in earlier chapters the effects of such inquiry in the religious field upon the place of the learner, the nature of the curriculum, the function of the teacher. In short, the whole process of education in religion has been recognized as a means of achieving religious persons. And the end is not yet.

In the midst of all this adjustment of the educative process the fact of the unity of function of the human organism has been kept clear.

Churches now look upon themselves as agencies with something to do. Sometimes slowly, but none the less surely, the programs of churches have reached out into one after another of the situations in home and school and leisure time. It is in these situations under the stress of social pressures that decisions are reached, attitudes developed, and conduct patterns made or shattered.

New Techniques and New Functions

The church that has thus looked upon itself as functional and aggressive has created the need for ministries additional to that of preaching and pastoring. And so we see the development in the local church of groups of related functions which come to be recognized as the jobs of certain persons. And for the proper exercise of these functions there appears the necessity of new and special techniques.

Under the exactions of modern life in city, town, or country, the minister cannot carry the whole load. The inevitable pupil and community comparison of the activities of church schools and public schools are but one index of the compulsion felt by the church to put her moral and religious instruction on at least as high a level as that, say in mathematics or science, found by these persons in the public school. Confidence and respect demand this. Some one thoroughly trained and practiced in the fields of religion and education must be found to supplement the work of the preaching ministry by adding the work of the educational ministry. Here, then, is a new area of Christian vocations.

A New Vocation

But what do we mean by religious education as a vocation? Is not the work of the church to be done by those persons who love the church enough to be willing to give to it their time, their energy, their skills? Does not the very fact that one is being paid for his service make it a commercial rather than a service enterprise? Not necessarily.

As to just what motive should determine one's entrance upon the educational work of the church is not for this chapter to say. It is essential for us to see that the work of the religious educator is clearly a profession. Ralph D. Owen, in a discussion of this subject,[2] says:

> A profession has five characteristics:
> 1. The ideal of service to humanity rather than that of personal profit.
> 2. Specialized knowledge and skill preserved in technical language.
> 3. Protracted period of preparation.
> 4. Life membership.
> 5. Effective organization.
>
> The use of such a criterion helps to distinguish between the quasi and the real in professions.

On this basis religious education may safely be named among the professions.

It would be little short of ludicrous for one to enter this profession for the purpose of achieving economic independence or popular acclaim. The profession has demanded the specialized knowledge and skills of general education plus those that belong peculiarly to the area of religion.

Difficult Problems

Religious education is the most exacting and experimental of all the educational activities of our time, when the whole process of education is being rethought in terms of personality and the control of conduct. The administrative problems that inhere in voluntary, and often unintelligent, support; in volunteer, and generally untrained, leadership; in voluntary, and almost universally irregular attendance are such as no public educator ever does or would have to face. Add to this the

[2] Owen, Ralph D., "The Census and the Teaching Profession," Chicago: *The Phi Delta Kappan,* Vol. XIII, No. 4, p. 98.

fact of an uninformed and sometimes therefore antagonistic public opinion with reference to religious educational principles and procedures and the wonder increases that anything of genuine worth is achieved.

Professional Organizations

Probably the most representative specialization in the profession of religious education is that of the director of religious education. The standards for membership in the Director's Professional Advisory Section[3] of the International Council of Religious Education are as follows:

Active member—
Four years of college study, majoring in religious education.
Four years of college plus three years of theological study, with courses in religious education, or equivalent.
Four years of college plus two years in an approved school of religious pedagogy, or a Master of Arts degree with the major in religious education, or equivalent.

Associate member—
Graduation from high school plus two years of study in an approved school of religious pedagogy, or equivalent.

The Religious Education Association section for church directors of religious education uses the same standards of membership, with the exception that "both active and associate members of the section must be full-time directors in religious education only." [4]

Religious education is, comparatively, a newcomer among the more generally recognized professions, such as medicine, law, the ministry. In spite of its youth, there have been developed several permanent organizations which provide both a clearing house and a stimulus for experimentation by those engaged in the profession. The International Council of Religious Education, the Religious Education Association, the various denominational boards of religious education correspond roughly to the National Education Association and its

[3] The Director's Professional Advisory Section is one of the Professional Advisory Sections of the International Council of Religious Education. It meets annually for the transaction of business and for the discussion of professional techniques and experiments.

[4] See Chapter XVII, Part II.

auxiliaries in respect of the discovery, approval, and promotion of the ideals and techniques of the profession.

Vocational Beginnings

The growth of religious education into the dignity of a vocation has been perhaps too rapid for the best interests of both its religious and its educational aspects. Prof. George Herbert Betts, in addressing the Board of Education of the Methodist Episcopal Church in Evanston, Illinois (1929), declared: "New terms, striking slogans, have a strange influence and power, both with the so-called average man and with the specialist and professional man. 'Religious education' a few years ago rose to the slogan level. It was a term to conjure with. . . . There is nothing the matter with slogans or phrases, provided they are clearly understood and made to get down to work. Their futility and danger lie in the altogether too common supposition that when the phrase has been invented a new cure-all has been discovered. All we need to do then is to shout or sing our slogan about the lunch table or print it on a decorative card and hang it on the office wall. It is unfortunate that religious education was seized upon by enthusiasts and offered to society as a panacea for all its moral ills. It must be confessed that some religious educationists seemed to make difficult situations worse in so many instances that the whole field naturally has been brought into question. It is proper to inquire whether young men and young women should be advised to prepare for a field the future of which seems to be so much in doubt." [5]

Overpopularity

The facts show that religious education, as a panacea, is a failure. Many young persons and some ministers have rushed into the new profession only to learn that as yet its functions are but vaguely defined and that no satisfactory job analysis has yet been made. Numerous churches in which the promising but untrained young office secretary was announced in the bulletin as director of religious education, and others in which

[5] Quoted by the author in Matriculation Day Address, Drew University, 1930.

officials selected a director on the basis of sex or salary, have been sadly disillusioned—and *religious education* sharply condemned.

In the first enthusiastic acceptance of the idea that every church must have a director, and a program of religious education, there appeared many mistaken notions of the meaning, the purpose, and the nature of the leadership involved in this new name for an old function of the church. Some college and university presidents instituted departments of religious education on the basis of courses in Bible, in church history, or perhaps missions given by the already too extended handy man of the faculty.

The Reaction

Misfits in the ministry and aspirants for a place on the staff looked upon the new field as a way of escape or as a short-cut to success. In the early days those foresighted enough to realize the necessity for training sometimes fell into the hands of college instructors who looked upon the director of religious education as the savior of a failing church. Pastors were to be relegated to second place while the man of destiny assumed control.

Of course the disappointment, disillusionment, and antagonism which soon developed were a deserved and needed check. Then began the more wholesome approach. The philosophy, the psychology, the method, the content of religious education were studied. The best experience of general educators was utilized and thoroughgoing experimentation brought to bear upon the new field. At long last it is being realized that religious education is a highly technical vocation. It deals primarily with growing persons. Moreover, it is intimately related to the common everyday situations in which these growing persons are involved.

Stabilization

We have arrived at a time when pastors, churches, religious and educational leaders have set seriously about the study of the factors which make up this new job. And young persons seeking guidance in finding the place of greatest usefulness

pause for analysis before committing their lives to this newly developed profession. All this is as it should be. The period of stabilization is here. As the job-analysis grows more complete the personnel and training problems are brought out in clearer relief, and we may expect, with confidence, to find programs of training which will offer the wide range of knowledges and skills necessary to this full-grown profession.

It is fitting now to ask ourselves what educational functions are to be exercised in the field of religion, and how these functions are related or grouped so as to make up what we call a job.

The Church an Educator

We have already seen in previous chapters the place which religious education occupies in the program of the church, likewise the curriculum with which it deals. We have learned that, in the local church, in the community, in the denominational, and in interdenominational areas, certain functional agencies have been developed. Our question then seeks to learn what these agencies seek to do and by whom it is to be done. That is to say, what kinds of jobs on the vocational level are involved in a program of religious education.

It must, of course, be recalled that the entire work of the church is really educational (see Chapter XXV). Some of the most important educational activities of the religious field are, or may be, carried on also in the pulpit, the prayer meeting, and through the extensive personal contacts of the church office. Wherever new experiences are to be had there learning may take place. In this sense, not only formal and obvious instruction but practically all the activities carried on in the name of religion may be called educational. But no such arrogant attempt to "claim everything in sight" is made here. Religious education is a coöperative enterprise in regard to both the pupil-teacher-subject and the pastor-worker relations. There are large areas in which the primary purpose is not strictly education. Religious education as a vocation has need for all its available resources in dealing with the problems already recognized as belonging to it.

Job Locations

Let us look at several of the centers around which the jobs in religious education tend to group: (1) The local church; (2) the community, including districts, presbyteries, or conferences, circuits, larger parishes, etc.; (3) denominational headquarters; (4) city, county, state, and national interdenominational councils of religious education; (5) teaching in schools, colleges, universities, seminaries; (6) character education and guidance in commercial and educational institutions; (7) research foundations; (8) missionary enterprises. (No attempt has been made to make this list complete. The reader will readily add others.)

In each of these the grouping of functions will vary with the size, the facilities, the ideas of the persons in authority, former experiences, and the qualifications, training, and experiences of the one seeking or holding the position. In religious education now, just as in such other professions as law and medicine at earlier stages, most of the workers are, and no doubt for some time to come must be, "general practitioners." However, some specializing tendencies are noticeable when the various kinds of jobs in religious educational enterprises are considered. Some of these are found in the following distribution:

Some Kinds of Vocations

1. In the Local Church—
   - *a. Clerical:*
     - (1) Church secretary.
     - (2) Office secretary.
     - (3) Financial secretary.
   - *b. Pastoral:*
     - (1) Associate or assistant.
     - (2) Parish visitor.
     - (3) Deaconess.
     - (4) Mental therapist.
   - *c. Educational:*
     - (1) Director or minister of education.
     - (2) Director of boys' work.
     - (3) Director of girls' work.
     - (4) Director of women's work.
     - (5) Director of men's work.

(6) Supervisor of music.
(7) Supervisor of dramatics.
(8) Supervisor of recreation.
(9) Superintendents.
(10) Teachers.

2. In the Community, such as a city, district, a presbytery, a circuit, a larger parish—
   a. Community council:
      (1) Director or executive secretary.
      (2) Divisional superintendents (children, young people, adult, leadership training).
      (3) Supervisors of week-day church schools.
      (4) Teachers in week-day church schools.
      (5) Supervisor of vacation church schools.
      (6) Teachers in vacation church schools.
   b. Y. M. C. A. and Y. W. C. A.:
      (1) Administrative officers.
      (2) Secretaries (boys, girls, Hi-Y, physical).
      (3) Special leaders.
   c. Circuit, larger parish:
      (1) Director of religious education or assistant pastors.
      (2) Parish visitor.
      (3) Special workers (children, young people, adult, leadership training).
3. Denominational and Interdenominational—
   (1) Divisional superintendents (children, young people, adult, leadership training).
   (2) Directors of special interests (week-day and vacation church schools, research).
   (3) Editorial and lesson writers, journalists.
4. Educational Institutions—
   (1) Administrators.
   (2) Guidance officers and deans.
   (3) Teachers of religious educational subjects.
   (4) Educational missionaries.
5. Public Schools—
   (1) Directors of character education.
   (2) Guidance work.
   (3) Coöperative leadership with church and home.
6. Research Foundations—
   (1) Directors.
   (2) Division specialists.
7. Federated Churches, Religious Education Associations, Etc.—
   (1) Secretaries.
   (2) Departmental leaders.
   (3) Investigators.

Here are suggested a wide range of vocations in all of which certain qualifications and techniques are essential to effective workmanship. What is true of those mentioned is equally true of the vocations not named.

It scarcely need be remarked that probably not any one center now calls for the entire list of workers named. In some all the functions will be exercised, but by fewer persons. In others not all the activities mentioned will be needed. That is to say, each situation has its own peculiar needs. The workmanship at any center will be conditioned by the situation.

This chapter does not deal with the method or content of the preparation for these vocations. Its function will be fulfilled when it has shown the range of vocational opportunity and has made some observations as to the present situation and probable future of religious education as a vocation.

Vocations and Avocations

Distinction must be made between the vocational and the avocational aspects of religious education. Many of the very finest spirits and most effective workmen in religious educational enterprises are using their marginal time. These persons comprise the greatest body of volunteer or almost volunteer workers associated with any movement in the social history of the race. Boards, committees, workers' councils, "teachers and officers" are made up almost wholly from this splendid group. Volunteer workers are not dependent for a living upon the budget of the religious institution to which they give their marginal time. As such they are on an avocational basis. A vocation is the occupation one engages in and thereby earns his living.

The demand for information and skills, for training and experience made by those who pay for the services rendered, has led a significant number of educational institutions to provide the specific vocational trainings needed. The qualifications for membership in the various professional associations, the explicit nature of the inquiries concerning persons available for positions are clear evidence of increasing stabilization of the new profession. It also raises the question of the kinds

of persons who should consider the vocation of religious education.

Vocational Choice

Do persons receive "calls" to this work? Certainly, if we take "calls" to have something in addition to the mystical-emotional meaning of other days. Prof. Frank S. Hickman, in his illuminating volume, *Christian Vocation*,[6] makes this plain. Because one has determined to live his life in accord with the teachings of Jesus it does not follow necessarily that he must enter a Christian vocation. Such decisions may, however, require some quite radical readjustments as to purpose and method in what have been called "secular" vocations. In this respect all worthful vocations are Christian and subject to "calls."

"Vocational maladjustment is always disastrous, both to the task that waits to be done and to the individual who essays to do it. In no field is it more disastrous than that of the vocations of the church, and especially in cases of misfits, who, though they feel themselves to be working against their natural grain, yet are convinced that they are bound to their task by the will of God." [7]

Some Qualifications

Vocations in religious education obviously demand certain character achievements without which, whatever may be the technical skills or academic degrees possessed, one may utterly fail to succeed in the profession, to the distress of himself and the cause.

It is becoming more clear that a primary qualification for religious educators is adjustability. Religious education stands in sharp contrast with some other educational fields in which objectives, both ultimate and immediate, and principles and procedures have been at least tentatively validated; where standardized instruments of measurement are available and techniques of classification, organization, and use of curricula are somewhat highly developed. It is to be hoped that religious

[6] Hickman, Frank S., *Christian Vocation* (Nashville: Cokesbury Press, 1930).

[7] *Ibid.*, pp. 177, 178.

education may soon be relieved of the deadening effects of denominational jealousies growing out of loyalties to pet schemes of organization, pet "lesson series," pet phraseology, through a recognition of the fact that the larger loyalty always includes the lesser loyalties.

Here is a vocation which places one at the vortex of contending—often contentious—interests. Unless one has the quality of stability (not inflexibility) well developed, unless he is willing to be patient of results and insistent upon progress, he should think well before entering this field. The variety, the strength, and the sources of the pressures brought to bear upon the professional worker in religious education are to the uninformed amazing, to the inexperienced confounding, and to the trained thinker both irritating and incomprehensible.

Prof. Leonidas W. Crawford, in his excellent book, *Vocations Within the Church,*[8] raises ten questions concerning a vocation:

Is the vocation—
1. A man-size or woman-size one?
2. Is it a lifetime vocation?
3. Are your qualities adapted?
4. Can you prepare adequately therefor?
5. What developmental opportunities are presented?
6. Will the vocation in all of its relations be congenial?
7. What type of men and women enter upon this kind of a vocation?
8. Will the financial and other returns be fully adequate?
9. Can you, through this vocation, help improve, uplift, and benefit society?
10. Can you grow in this vocation and thus better serve God and your fellow men?

Need for Specialization

The budget of most local churches at the present time, and probably for some time to come, is unable to carry the salary load for a staff of specialists in addition to the minister. It is the part of wisdom for prospective candidates for positions to equip themselves with the general techniques of religious education. It is equally wise for each worker to have some specialty, such as young people's work, or dramatics, or music.

[8] Crawford, Leonidas W., *Vocations Within the Church,* pp. 24-27 (New York: The Abingdon Press, 1920). Used by permission of The Abingdon Press.

This specialization will prove valuable in producing visible results at some particular point in the program as a demonstration of effectiveness. Such demonstration will, if not merely spectacular, go far toward disarming opposition and justifying budget items.

Two Types of Ministry

It is safe to say that at least for some years to come the vast majority of churches must look to their minister for leadership in the educational activities of the parish. For those churches and districts which can make such provision, at least two types of ministry seem desirable. One is the prophet and seer and interpreter of life. Left free from the time-devouring and nerve-exhausting details of management, this minister should be able to provide from week to week those insights, expositions, inspirations which human spirits so greatly need in our confused day. Trained in pastoral technique, in the theory and practice of mental adjustment, he can offer the healing counsel and the guidance which may save many a home and steady many troubled minds.

The Administrative Ministry

The other type of ministry is that of administrator. Here is the one who by training and by endowment should be able to translate the vision of his colleague into practical programs of purposeful activity. Educational skill, business sagacity, managerial capacity are his requisites; an unbelievably wide range of interests, capacities, and skills must be employed by the one who successfully administers the educational, the financial, the social and recreational, the community, the denominational, the personnel, and various other interests of the parish.[9]

Need of Job Analyses

Mr. Emmett S. Johnson of Chattanooga and Mr. H. A. Clawson of Chicago are at present engaged in an analysis of the work of the director of religious education in the local church. One of these men is studying the diaries of directors

[9] For a detailed discussion of the duties and opportunities of the minister, see Chapter XXV. For the duties of a director of religious education, see Chapter XXVI.

working in typical situations; the other is discovering the range of typical activities of directors. When the results of these studies are available we shall be able to tell more surely what techniques are to be mastered by one wishing to enter this vocation. The same kind of of job analysis is yet to be made of other vocations in the religious educational area. Such information would be very valuable to committees seeking for professional guidance for churches or communities.

Job Tenure

Persons looking toward religious education as a vocation should recognize that the length of tenure of any particular job is more or less precarious. If church income falls, the associates, directors, and other paid educational workers are first to go. They should of course be the very last. In due time an informed public opinion will alter this condition. Whole enterprises of week-day religious instruction have disappeared in this fashion.

Ministerial Attitudes

In 1928, A. J. Wright, an Ohio pastor, in the course of a study[10] learned that the ministers of the section he investigated (Cleveland) were almost without exception (4 out of 134) in favor of having professional leadership of religious education in their churches, either at their own church's expense or in connection with some community sharing arrangement.

An Untouched Field

Teachers and directors of week-day and vacation church school enterprises are expected, on the whole, to have the same preparation required of public school teachers for corresponding grades, plus the special techniques and subject-matter of religion. It is at present an almost untouched vocation.

The Office Secretary

A whole new adaptation of the principles and methods of office management is being worked out for church offices. The

[10] Wright, A. J., "Attitudes of the Ministry Toward the Director of Religious Education," *Boston University Bulletin,* Vol. XVII, No. 24, August, 1928.

infinite variety of demands made upon the church office secretary by the inquisitive, the presumptuous, the inconsiderate parishioners, not to speak of the multitudinous petty details incident to any office, call for rare skills, tact, patience, and courage, together with a vocabulary which is unlike that of any other office in the world.

The question of sex in connection with the various religious educational vocations is relatively unimportant. However, it must be recognized that at present, other things being equal, the preference is for the man. This attitude is scarcely justified by the facts. Doubtless an informed laity will set this unwise, often unfair, discrimination aside.

What of the Future?

What of the future of the profession of religious education? The work of educating growing persons in religion will doubtless persist. As our mastery of the educative process increases and our insights and appreciations of spiritual truths deepen, we shall make needed adjustments of method and material. Always, it would seem, there will be the need for skilled guidance in religion.

Vocational Respectability

Already the "caddie" relationship between the pastor and his associates is gone. Professional workers in the field of religious education no longer hesitate in emergencies to function as janitor, secretary, superintendent, or even as pastor. Moreover, the day is passing in which the effectiveness of a program of education was judged solely by increased enrollment and offerings. Professional attitudes, without professional indifference and arrogance, have become characteristic of the new vocations. Respect and confidence are growing as the laymen become aware of what it is all about. The future has possibilities for thoroughly trained persons. But it must be recognized that when one chooses religious education as a vocation he enters the long, long trail of preparation.

At long last religious education has achieved both academic and vocational respectability. It is in the process of sloughing off both practices and persons unsuited to the field. In short,

no institution of higher learning, no educational program, no church enterprise at home or abroad can safely disregard the vocational implications of religious education.

The Challenge of a New Vocation

To the young person it can fairly be said that here is a vocation the like of which has never before been offered to any generation of young people. It calls for an amount of courage, of daring, of technical training and spiritual insight which no other generation has been asked to provide.

If there is among the readers any who would face a difficult task, here is one that will demand every whit of physical energy, every scrap of intellectual acumen, every resource of spiritual insight and power, every skill he may be able to develop. If one has the courage to endure loneliness, misunderstanding, sometimes willful misinterpretation, the dread danger of professional jealousy, the subtle temptation to play up to applause and all the rest of it, then he may enter this field. It will grip his heart, set fire to his intellect, and flood his spirit with radiant light.

But beware, for if one dares to lay hold of this living wire, it may blast him and cast him off; or he may become, by God's grace, the conductor of a current, powerful, constructive, illuminating, that shall bless not only his own but generations yet unborn.

SUGGESTIONS FOR FURTHER STUDY

1. What advantages and disadvantages would follow the adoption of the policy of putting the officers and teachers of the Sunday church school on a paid professional basis?
2. Should the same standards of training and workmanship be expected of volunteer as of paid professional workers?
3. When women occupy the same vocations as men in religious education, should they receive the same financial return? If unmarried? If married?
4. Would you advise a student with a Master of Arts degree in religious education to take a B.D. or Ph.D. degree, if he could not take both, in preparation for the ministry of education in a large church? Why?
5. Compare the demands upon personality and equipment made by the professions of general education and of religious education.

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Note the significant absence of volumes on religious education vocations.

CHAPTER XXIV

THE TRAINING OF LEADERS FOR RELIGIOUS EDUCATION

ARLO AYRES BROWN[1]

THE success of any movement will be determined by its leaders. If asked to-day concerning the future of religious education the wise man might well answer, "I cannot know until I can discover how far it will go in the development of its teachers and other leaders." At no time has leadership training either in a local church or in a denomination at large received adequate attention. Some years ago at a dinner table a conversation occurred in which the writer was describing some of the developments in a movement to train teachers of religion for a church or a community. A young business man looked up with surprise and uncertainty as he said, "So you believe that the time is coming when Sunday school teachers will be trained in a measure at least as public school teachers are?" "Precisely," was the reply; "it may be long in coming, but if I did not believe this, I would not be in my present position."

Situations and Problems

Two men charged with responsibility by their denominations were discussing a particular church in one of America's greatest cities. The church was properly rated as a strong one. The man who raised the question said: "Here is an invitation to visit —— church. I was with them five years ago, and gave them advice which they ignored. I told them that there was no hope for real improvement in their situation until they should inaugurate a program of leadership training. They didn't heed the advice. Now they are worse off than five years ago. What is the use of going back to give the same unheeded

[1] President of Drew University.

advice over again? They probably will not take it—I think I will decline the invitation."

It would not be difficult to discover church after church which has tried almost every other device to improve its church school except the one means of greatest importance—a training program. The result is that roughly speaking probably twenty-five per cent of the church schools of the United States and Canada have made significant progress in the last twenty-five years, while another twenty-five per cent have made a little. At the same time about fifty per cent have changed very little in ideals or achievement, and these have brought serious discredit to the movement. The achievements of the first group inspire enthusiastic confidence, those of the second group inspire a considerable hope, while the lack of progress on the part of the third makes one doubt if it will ever be possible to give the average boy or girl as good a chance to develop an intelligent experience of religion as he is certain to have to develop some of the other aspects of his life.

One of the baffling problems of to-day is to introduce successfully an "experience-centered curriculum" in a large number of churches. Theoretically it is easy to secure approval. The evangelical churches have usually stressed the experience of fellowship with God through Jesus Christ as a splendid possibility. To develop persons with a vital "religious experience" has been their aim. Nevertheless the teachers know so little about how to guide and interpret the experience of the young that the schools continue to use material which is too exclusively informational. A flood of criticism has come in upon the producers of newer curricula for this reason.

"How did you introduce the new lessons?" was the question asked of one superintendent of the primary department. She replied, "I received them a few days before they were to be used and mailed them to my teachers so that they received them on Saturday in time to use the following Sunday." "How did you introduce the new lessons?" another was asked. "Oh, I received mine long in advance and had my teachers with me in a weekly meeting studying how to use them when the time came." Needless to say, the first superintendent was report-

ing trouble and discouragement, while the second was enthusiastic about the success of the new material and method.

It has been said that the church school is "one hundred years behind the public school movement." Not quite in any particular. The public schools were not much to brag about prior to 1850. State normal schools launched in 1839 were started over the protests of many teachers who felt that the new movement was a reflection on them. By 1860 there were only twelve normal schools in the country, but these were gloriously vindicating themselves. It was not before "the nineties" that the equipment, materials, and techniques of the average public schools were anything to inspire confidence and pride. From that time on progress has been rapid. Nevertheless some of the church school teachers of to-day are finding that certain public school workers in their communities apparently have heard little about the techniques which have been so successfully used by the better public school systems.

One does not need to aspire to be a prophet when he predicts that the religious educational movement will never move forward rapidly or dependably until an adequate system of training for leaders has been under headway for several years. This somewhat gloomy prediction does not mean that substantial progress is not being made at present in this field. It does mean, however, that the awakening has scarcely more than begun, and that the movement has not progressed in the churches at large beyond the initial stages.

Brief Historical Sketch

Historically the leadership training movement has passed through the following stages in the last one hundred years. In the "thirties," "forties," and "fifties" a few workers like Kidder, Parr, and Tyng were heralds of a better day, doing institute work as they had opportunity, and following as closely as they could the successful practices of the public school leaders. Just before the War between the States the movement was making good headway until interrupted by that catastrophe. Beginning in 1867, an era of great advance in leadership training began, led by such men as John H. Vincent, B. F. Jacobs, and others. It gathered momentum for years. The enthusias-

tic adoption of the International Uniform Lessons and their successful use were products of it. The Chautauqua Movement fathered by John H. Vincent was another product. I doubt if the churches have ever developed more enthusiasm for "teacher training" then they did during the twenty years immediately following 1867.[2]

The next period extended approximately twenty-five years. During this time skeleton outlines for study were promoted by International and State Sunday School Associations. But beginning about 1905 a new spirit expressed in new theories of religious education began to rise. This spirit did not find expression in the leadership training movement as a whole, but in institutes for workers with children and such schools as "The New Jersey Summer School of Methods."

A third period began about 1915-1917 when the older so-called "First Standard" and "Advanced Standard" manuals gave way to a curriculum developed around outlines which called for many books in the new Standard Course and for much collateral reading.

The latest phase is just beginning. While the Standard Leadership Training Curriculum has accomplished much, it is now too much "material centered" rather than "experience centered" to be an entirely satisfactory tool for the training of those who will use the newer curriculum materials and techniques. Hence several groups are giving especial attention to the development of a new program. The leading churches operating through the International Council of Religious Education and its auxiliary councils are giving especial attention to the matter at the time of this writing.[3]

Rise of Leadership Training in Colleges and Universities

The future historian of the religious education movement will probably record that the most significant single step of progress in leadership training training began about 1910, enjoyed a substantial but slow development for about ten years, and since that time has had a rapidly expanding, far-reaching development. This was the movement to prepare teachers of re-

[2] See Chapter XVI.
[3] See Chapter XVII, Part I.

ligion for the local communities in the colleges and universities. Prof. Walter S. Athearn put the churches under lasting obligation to him by pioneering in this field. He did not exaggerate when he shocked Protestant circles in the United States by proving that the average denominationally controlled Christian college was making careful provision to meet the need for teachers of the public school system, and practically ignoring the need of the churches for teachers of religion. His emphasis was part of a movement already begun, but it was sorely needed. The challenge could not be ignored. In fact there was no desire to ignore it. College deans and presidents began to say, "Show us what to do in order to meet the demand for teachers of religion and we will try to meet the opportunity."

It was a significant event when a joint committee representing the Council of Church Boards of Education, the Religious Educational Association, and the Sunday School Council of Evangelical Denominations (later merged in the International Council of Religious Education) adopted a suggested outline for a program of religious education in the colleges. The unanimity with which this was adopted gave to the colleges confidence that here was a suggestive program which they could depend upon as being satisfactory to the leaders of the movement and as satisfactory to themselves because it was elastic enough to be adapted to local conditions.[4]

To-day few, if any, "Class A" denominational colleges are without one or more teachers in Bible and religious education, and closely related subjects. To a greater extent than many realize these college-trained workers are coming to leadership in their churches. As their number increases more rapid progress in the improvement of educational materials and techniques in the local church will be inevitable.

Leadership Training Standards and Curricula

The time was not far distant when most of the teacher training was promoted on the high school level or lower. It is now being promoted very generally on the level of college and graduate work. To be sure, any adequate curriculum for the high school age is one which prepares for leadership, but the more

[4] See Chapter XIV.

technical and vocational aspects of such training are now offered primarily to those who have gone beyond the high school.

In the promotion of religious education a number of the denominations have organized two major divisions, one a division of religious education in the local church, and the other a division of religious education in institutions of higher learning. The International Council of Religious Education is the organization through which over forty denominations coöperate for the promotion of religious education in the local church. The present standards and methods of promotion may be learned by consulting the headquarters of one's own denomination, or by requesting aid from the office of the International Council or from one of its state or provincial auxiliaries.[5]

The International Council of Religious Education in its Educational Bulletin No. 504 (1930), entitled *The Administration of the Standard Leadership Training Curriculum,* carries on page 4 under the heading, "International Curricula of Leadership Training," the following statement of courses:

I. The International Reading Course.
   Introductory to the Standard Leadership Curriculum. For persons who, because of limited experience or other adequate reasons, are unable to undertake the study of the Standard courses.
II. The High School Leadership Curriculum.
   For youth of the senior age-group in the church school.
III. The Standard Leadership Curriculum.
   For persons whose training and experience qualify them to do work beyond high school grade.
IV. The Advanced Leadership Curriculum.
   For persons whose training and experience qualify them to do work of senior college grade.

All of these courses are described in detail in separate bulletins.

Since the administration of leadership training features so much the promotion of the Standard Leadership Curriculum, we quote the following statement of its purpose and its organization:

1. Its Purpose.—The purpose of the Standard Leadership Curriculum is to provide an opportunity for workers in the local church school and community to secure additional training for leadership in religious education. Its need is felt because the church must depend, to a large extent, for its leader-

[5] See Chapter XVII, Part I.

ship upon people who have not had an opportunity to secure professional training in religious education. The Standard Curriculum is designed for persons whose training and experience qualify them to do work beyond high school grade.

2. Its Organization.—The Standard Leadership Training Curriculum is organized on the basis of courses, each of which covers not less than ten fifty-minute periods. Each student, in order to receive a standard leadership diploma, must complete twelve courses. Of the twelve courses required for a diploma, nine are prescribed and three are elective. Of the nine prescribed courses, six are general and three are specialization units. From time to time, on the basis of experience, courses are eliminated from or added to this curriculum. At the present time the curriculum includes sixty-two courses as listed below. For descriptions of the courses and lists of approved textbooks and reference materials, consult Educational Bulletin No. 503, issued by the International Council of Religious Education.[6]

The statement of purpose and organization for the Advanced Leadership Curriculum is as follows:

1. The Purpose of the Curriculum.—The Advanced Leadership Curriculum aims to equip Christian leaders for both teaching and administrative functions in religious education. Among the more general aims of the curriculum are the following: (1) To develop an appreciation of religious education as a basic function of the church; (2) to provide appreciative insight into the fundamental principles that should guide the development of an educational program in the church and in the community; (3) to set forth the essential facts with respect to human behavior and experience, including a consideration of the growth and development of religious experience; (4) to set forth the scope, the content, and the uses of curriculum, and to evaluate the various techniques of curriculum construction; (5) to develop within leaders the ability and the disposition to use vital method in the leadership process; (6) to engage leaders in laboratory activities under supervision as an integral part of their training experience; (7) to provide teaching and administrative guidance in leadership training.

Among the groups for whom this curriculum should be of value are: pastors, directors of education in the local church, week-day and vacation school principals and supervisors, state and city council secretaries, denominational field directors, directors of leadership training, and teachers of religion in the local church and in the community.

2. The Organization of the Curriculum.—The Advanced Leadership Curriculum is organized on the basis of units, each of which extends through twenty hours of class work, with approximately two hours of outside activities for each class session, including study, investigation, observation, and practice teaching. For the completion of eight selected units an advanced leadership diploma will be awarded. Six of the eight units are prescribed within groups and are required of all applicants for the diploma. The two

[6] *The Administration of the Standard Leadership Training Curriculum,* Educational Bulletin No. 504, 1930.

remaining may be elected by the student in the light of his special needs and interests.[7]

The writer has witnessed some excellent leadership training work done by the local churches for their own constituencies. The Church Training Night idea is spreading not rapidly but steadily, and substantial progress can be noted where this instrument of training has been used over a period of years. The results at the end of one year may seem to be meager, but a series of training nights for ten or twelve weeks in one year, followed by similar series for three or four years, will make a tremendous difference in the leadership of a church school and in the character product in the lives of the students.

At the time of this writing the most popular means of preparing leaders for the local church is the "Standard Training School." More workers are trained to-day by these schools in one form or another than by any other means. They take various forms. They may be held for ten or more weeks with the required number of classes one hour each week. These are usually conducted under the auspices of more than one denomination, and are often "Community Training Schools" promoted by the State or Provincial Council of Religious Education. Still another plan is that of the school lasting for two weeks, offering at least the minimum number of courses and recitation hours. Many of these schools are held during the summer on a school or college campus or in connection with some camp. Several of the denominations have found it very profitable to conduct Standard Training Schools for five or six nights in one week. In such a case ten or twelve recitation periods are offered by scheduling two periods of study in the same course on one evening.

An "advanced" course designed to be of senior college or graduate grade is frequently offered at summer schools or elsewhere at the same time that the standard course is offered. A type of advanced work which is growing in popularity and effectiveness is the seminar, following so far as practical the methods used by seminars in the graduate schools of universities. In these the members are selected for their ability to do a

[7] "The Advanced Leadership Curriculum," Educational Bulletin No. 8, 1928.

high type of work and then are assigned individual projects to be developed. Instead of using this technique, some seminars are conducted like lecture or discussion classes in a senior college. But the principle of restricting enrollment to those who are carefully selected for their ability, training, and possibilities of service is adhered to.

The summer schools, camps, and conferences deserve separate consideration. They have one element in common with each other, namely, that they meet in the summer time. In other respects they vary greatly. All are designed to be schools for training in Christian living. Some feature recreation and good fellowship as the principal attractions, while others stress hard intellectual work with recreation as an important but minor matter. The "summer camps and conferences," so called, enroll a younger group. "Life enrichment" rather than technical training is the primary aim. However, in many cases a very serious and effective program of leadership training on the proper level is conducted.

The summer training schools, though varied in type, do stress training in some of the technical aspects of religious education. A school of the highest type is the New Jersey Summer School of Religious Education. This meets on the campus of the Blair Academy, conducts a "Standard Training School," offers seminar courses for advanced students and conducts a "practice school" with pupils of all grades as high as some of the high school years. This school celebrated its thirty-sixth anniversary in 1930. Such leaders as Mrs. J. Woodbridge Barnes, E. Morris Fergusson, Josephine Baldwin, Nancy Lee Frayser, Francis Danielson, Milton S. Littlefield, and others were active at various periods of its development, and some are still on its teaching staff. Lake Junaluska, Geneva, Winnepesaukee, Northfield, and Dickinson are a few of the many conspicuously successful summer schools of training which might be named.

Leadership Training in Actual Practice

Theoretically the main place for the producing of educational leadership in the local church should be in the local church itself. The slogan of the Quadrennial Convention of the Inter-

national Council of Religious Education held in Toronto in June, 1930, "Every church a school in Christian living," indicates where the emphasis lies. There are vast possibilities for the preparation of leaders within each well-conducted church. The newer graded curricula are much better instruments for such training than the First Standard Courses of 1900 to 1914. For example, they give a better knowledge of life's problems, of the development of religious ideas in the Bible, of how to use the Bible and the church and other religious means than the older "training courses" gave.

But, sad to state, only a small percentage of young people in the churches ever get a chance to be guided by this newer curriculum, and thus they face at sixteen and seventeen such problems as, What it means to be a Christian; How Christian character grows; What shall I do with my life?" Many of them receive guidance in an "experience-centered" program until twelve years of age, when they either drop out altogether or else take up a "uniform lesson." The number of those who go on in graded studies, past fifteen years of age, is relatively small. In the best schools a supervisor of leadership training can count upon receiving at eighteen years of age a company of eager young people who know enough about their Bibles and their church and their own philosophy of life to build a superstructure of technical training upon this foundation. Under such circumstances standard training courses used at the Sunday school hour or on a week night should be successful.

We may gain some conception of the magnitude and success of the training program as it is now being administered if we note two reports. The following is taken from the *Yearbook* of the General Sunday School Board of the Methodist Episcopal Church, South, for 1930 (page 66):

THE RECORD IN 1929 COMPARED WITH OTHER YEARS IN THE QUADRENNIUM

	1926	1927	1928	1929
Credits in Correspondence Courses (Standard)	8,799	10,534	8,763	7,533
Credits in Standard Training Schools	22,782	28,043	32,051	29,715
Credits for Work in Colleges	10,722	16,336	18,341	18,050
Credits in Pastors' Schools	1,179	1,996	2,171	2,200
Credits in Leadership Schools	783	1,021	850	965
Total Credits in Standard Courses	44,577	58,483	63,853	58,472
Credits in Advanced Training Course	63	118	114	323
Credits in Cokesbury Training Course	7,074	11,401	14,750	13,274
Total Credits, All Courses	51,714	68,884	78,717	72,759
Number Standard Training Schools	325	400	464	487
Number Accredited Instructors	815	1,066	1,258	1,346

The report goes on to explain that "the slight decrease in credits" is easily explained, and that "in the light of the reasons given it is evident that there has been no let-up in the tremendous momentum of this training in the church." It predicted an increase in 1930 over any previous year.

Dr. Forrest L. Knapp, Director of Leadership Training for the International Council of Religious Education, in a letter dated January 22, 1931, writes as follows:

I have just completed my annual report, which gives the following statistical information for the year ending August 31, 1930:

1. Number Standard credits awarded by the International Council	56,900
2. Number Advanced credits awarded	119
3. Number High School credits awarded	1,876
(Thus far no International Reading Course certificates have been awarded.)	
4. Number Standard credits awarded by the denominations in the United States	122,317
5. Number Standard credits awarded in Canada through the Religious Education Council of Canada and the denominations	12,613
6. Number Youth certificates awarded in Canada	1,440
7. Number Advanced certificates awarded in Canada	6

Training for leadership in religious education as it is conducted in colleges and universities is treated in greater detail in Chapters XIV and XV of this book. However, we need to call attention specifically to the significance of such training as it relates to the efficiency of the educational program of the local church. With high school enrollment in the United States increasing as much as one thousand per cent and college enrollment about five hundred per cent during the past thirty years, it must be apparent to all that an uneducated, untrained teacher of religion cannot be effective. These teachers are guides, sharers of experience. They must know more than others about the "way of life," the "Book of life," the perplexities, temptations, and resources to be encountered along life's pathway in order to become helpful comrades of the young.

It is becoming almost universal practice to pick so far as possible the newer teachers and educational officers in the local church from the company of those who have "been to college." Some of these have had little training in the technic of religious work, but all of them have acquired enough of a cultural background in such fields as history, literature, and psychology to

give them a good start when they try to develop their teaching ability. Many of those who go to denominationally controlled colleges, and some who go to tax-supported institutions return with considerable knowledge of the Bible gained in classroom study. Others have gone so far as to take a "minor" or a "major" in religious education. If this work has been done under the guidance of men and women who are not only competent scholars, but also appreciative interpreters of religious materials, the students will usually return to their home churches ready to take up religious tasks with enthusiasm.

It is, of course, possible to teach Latin, or English, or German, so that the beautiful and inspiring values in Vergil, Shakespeare, or Goethe are completely obscured by the study of a mass of petty details. Every subject may be so taught as to develop the kind of expert who is styled as "one who knows more and more about less and less." Some students have been unfortunate enough to be guided by teachers who see individual trees or flowers, but not the beauty of the forest, particular strata of rock but not the marvelous landscape, who could tell much about manuscript differences and difficult words in the Bible, with little conception of the grandeur of the prophetic movement or of the development of a Christ-inspired church. However, this type of teaching, which has value in the right place if not overdone, is giving way to a study which aims at the appreciation of values as well as the discovery of facts. Unless the tide should turn from the direction in which it is now running, a growing company of enthusiastic college-trained teachers and educational officers will be coming from college halls to make a great contribution to the improvement of the educational work of the church.

Paid or Unpaid Teachers

Many reputations have been lost and few made in attempts to prophesy. The writer will not risk what little he has in such a hazardous undertaking. However, every student of a movement must seek to discover not only past and present facts, but also the present tendencies which seem to indicate lines of future development. One of the questions most frequently asked is, "Can we ever have an adequately trained teaching force for

the local church on a volunteer basis?" The writer's answer is "yes" with qualifications. More well-trained professionally conscious educational workers are needed in every part of the world. Churches which are wisely erecting educational buildings as a part of their church plants cannot expect to have extensive equipment efficiently utilized unless they employ one or more full-time workers to direct the educational phases of their activity.

But experience teaches us with abundant evidence that such paid directors of religious education, directors of recreation, and others make substantial progress in the training of their helpers who serve as volunteers. The rank and file of Christians need the opportunity to serve as volunteer workers. Life is so organized to-day that people in all walks of life have more leisure than ever before. They may be "busier" than ever, but they are not using so much of their time keeping house, or following the plow, or working at their desks as before. It will be an incalculable benefit to the citizens of any community when churches can train parents and prospective parents for tasks in the field of religious guidance. More paid teachers will be used in the future than in the past in all probability. The week-day church school and the vacation school seem to demand paid teachers. The training of such will be left largely to the colleges and universities supplemented by a few summer training schools and mid-year seminars. But the growing work of religious education in all of its phases also demands an increasing number of skilled volunteers. In providing for this need at least three tendencies should be noted: One is the tendency to depend more and more upon coöperative effort in training.

Coöperation in Leadership Training

It has never yet been proved that there should be a separate Baptist, Methodist, and Presbyterian course in child study, methods of teaching, curriculum building, and the like. In fact, the books which form the basis for the present Standard Course were published by an interdenominational syndicate and based on outlines prepared by the International Council of Religious Education. However, not infrequently the same

courses have been offered in a given community in Standard Training Schools conducted independently by several denominations. The writer has more than once taught in the same city during the same winter courses in three such independent Standard Training Schools. All of these schools were successful and the community was able to support them, but the future leadership training will probably not rely upon such independent action. Schools in which two or more denominations work together, and those which may in a real sense be called community schools, have already registered great success, and the probability is that the movement for coöperation in the training of leaders will advance steadily. Such an expectation is clearly in the minds of many to-day. The denominations cooperating in the International Council of Religious Education have for a long time worked out their standards, their curricula outlines, and some of their promotion material jointly.

Consolidations in religious work for the sake of greater efficiency seem to be just as certain as consolidation in business enterprises and in the public school system. However, such cooperative enterprises must be careful that the mergers for training do not become too big or comprehend such a wide diversity of interests as to become ineffective.

Decentralizing the Administration of Training

Decentralization of the administration of leadership training is also a tendency that is well on its way. The time was when training classes all over the world were administered to some degree at least by denominational headquarters in Boston, Philadelphia, Chicago, and elsewhere. The International Council from its Chicago office also accredited Standard Training Schools and awarded credits to communities in all parts of the United States, working through State Councils where these were prepared to take responsibility, and dealing directly with communities in other states.

Nation-wide and world-wide programs of training will be promoted in the future with varying degrees of supervision; but the movement has now expanded to such dimensions that supervision and promotion must be decentralized. The strongest denominations have organized their work of promotion

by states, or conferences, or presbyteries, synods, and the like. They are also trying to further develop the auxiliaries of the International Council, the State and Provincial Councils of Religious Education, so that they may sustain a more intimate relation to training classes than the more remote national and international headquarters can sustain. They are developing faculties of "approved teachers" in all parts of the United States and Canada so that Standard Training Schools may multiply and do a fine quality of educational work without depending upon the personnel of a national or international office.

More Help from Colleges and Universities

A third tendency, namely, to place more dependence upon the assistance of colleges and universities, has already been cited. The lists of approved instructors to which we have just referred draw heavily upon teachers of Bible, of religious education, of psychology, philosophy, church history, missions, and other subjects in institutions of higher learning. The theological seminaries have gone far in developing their programs of ministerial training in the hope that every minister who graduates will be prepared to supervise the teaching work of his church with paid assistants if possible, and without such if the resources of his parish are limited.

Results of Leadership Training

One may see what he goes hunting for in the field of leadership training to-day. He may go into many churches and visit Sunday schools in which the ignorance of the teachers is abysmal, and their value as guides for the development of experience in religion is almost nil. He may go to others in which much is left to be desired, but where there has manifestly been an improvement in recent years, where the workers are determined to improve and are honestly taking definite steps to become more skillful. Or he may go to churches in which the educational program will be a delight and an inspiration, where well-trained departmental supervisors select their helpers wisely and then provide for their further improvement, where "Church Training Night" or some other

type of training program is conducted every year, where young people by the very nature of their church school experience grow into competent workers and leaders.

No section of North America or of the world has a monopoly upon this third type of school. But an inquirer can always discover the secret of such progress and achievement if he searches for it. The secret will reveal the man who took his twenty-five teachers by automobile twelve miles or more into the heart of a great city one night a week for training, or in the cabinet which met weekly for study and planning, then arranged for mid-week training classes, or in some person or group of persons who some years before caught the vision of life's possibilities if children and young people are wisely guided in their quest for God, persons who had the vision, the will, and the perseverance to maintain a training program over a period of years. The story of some of these developments stretching over a period of five, ten, fifteen, or more years is a thrilling romance if one will take the pains to look it up.

The public school world has set the pace, and we are not claiming that the churches have kept up with it. We can, however, successfully maintain that the best church schools in the United States and Canada are not far behind the best public schools in the skillful teaching of one subject, and in the character product of the effort. Nor are the worst Sunday schools so far behind the worst public schools in these particulars, as some thoughtlessly believe. Alas, however, we cannot say the same about the average. Here the years of gradual but steady improvement brought about the raising of teacher training standards from those of junior colleges or lower to those of senior colleges and graduate schools have borne fruit. Fortunately the churches profit by this fruit, for literally thousands of trained public school teachers are generously sharing their time and skill with others in the teaching of religion both in Sunday church schools and in week-day church schools.

Some one has said, "The Kingdom will come on the feet of little children." If so, it will be long in coming, for children mature slowly. A scientist in the year 1931 suggests that the man of the future "may remain a child to forty." The prolonging of infancy is being encouraged. But growth is a fact

in life. The infinite possibilities of childhood do come slowly to maturity. It seems like sound reasoning to expect that the improvement of plans for the training of guides in religion will also in time come to maturity and thereby help to give to the race a satisfactory program of character development through the teaching of religion.

SUGGESTIONS FOR FURTHER STUDY

1. Discover and describe some of the most successful leadership training projects of the following types: (*a*) university or college; (*b*) local church; (*c*) community-wide program; (*d*) Standard Training School; (*e*) summer training school; (*f*) summer camp or conference; (*g*) correspondence study.

2. What revisions in the standards, materials, and methods of leadership training have been brought about since this chapter was written (1931)?

3. Appraise the standards and materials recommended by the headquarters of your denomination and by the headquarters of your State or Provincial Council of Religious Education.

4. Set up an ideal program of leadership training (*a*) to meet the needs of your local church, (*b*) to meet the needs of your community.

5. What do you think of the progress made by the leadership training movement (*a*) in the last fifty years? (b) in the last ten years? What steps can you recommend which will guarantee greater progress during the next ten years?

6. To what extent should the movement use (*a*) volunteer workers? (*b*) paid workers? Can "professional" pride or morale be developed in volunteers?

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CHAPTER XXV

THE PASTOR AND RELIGIOUS EDUCATION

HARRY C. MUNRO[1]

Is the Minister Indifferent?

THE pastor who occasionally looks in upon his Sunday school in a patronizing manner is educating a generation who, a few years later, will occasionally look in upon his church in a patronizing manner. Then he will bewail the "failure" of religious education. And yet this attitude of patronizing indifference or benevolent toleration has been rather characteristic of the ministry toward this ambitious movement which proposes to reconstruct the very church itself into a school in Christian living.

How does it come that a movement within the church, so far-reaching in its potential effects upon local church program and method, and upon the function of the ministry itself, should have developed largely apart from the guidance and control of the ministry? How is it that few ministers to-day question the essential place of worship, of preaching, and of the evangelistic appeal in the church's method and program, and yet many question the essential place of the educational method and program, either by their indifference or by more or less open opposition? What place will religious education have among the functions of the minister in the future?

A Laymen's Movement

As we have seen, the Sunday school, out of which came the present educational renaissance in the church, originated as a laymen's movement. At first it was even opposed by the clergy

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as a movement which profaned the churches and the Sabbath. In spite of its lowly origin, however, its recruitment value came to be recognized, and the devoted lay leaders who sponsored it were encouraged by the ministry. Its function and method were still considered distinctly inferior to the sacred office of the clergy, however, and the attitude of patronizing toleration became characteristic.

The great veneration in which the literal words and phrases of Scripture were held in the nineteenth century gave strong impetus to Scripture memorization and other forms of rote biblical drill. The Sunday school became the recognized agency for young and old alike of this Bible drill process. In many quarters the name was accordingly changed to Bible school. The spirit and atmosphere of the Bible school was also strongly evangelistic, reflecting the waves of revivalism which were sweeping the continent.

With its objectives thus defined, and with evidences of success in reaching those objectives, the Bible school came to occupy a more dignified place, and many ministers, valuing its program so highly, gave it active supervision. In the latter half of the nineteenth century ministers occupied a larger and more influential place in Sunday school conventions than they have in those of the last thirty years. This likely reflects quite accurately the relative place which they occupied in the local Sunday school program during the two periods. Apparently the recent period of rapid development in modern religious education has been one of increasing alienation of the minister. The problem of the minister's relationship to religious education has become, therefore, acute.

Religious Education Becomes Technical

Early in the present century strong scientific tendencies set in among certain leaders in Sunday school work, affecting especially the curriculum, organization, and method of children's work. These tendencies, expressed through "graded unions," reflected the child study movement, developments in public education, and such influences as those of the Religious Education Association, newly formed. Their outcome was the graded curriculum, the departmental Sunday school, and the movement

to train teachers for the new type of program thus contemplated. Gradually these developments began to affect work among adolescents also.

During the second decade of this century the movement underwent phenomenal growth, particularly in developing its terminology, its literature, and its professional leadership. "Departments of Religious Education" appeared in colleges and graduate schools on the supposition that a professional leadership must be trained to direct the work of religious education in all local churches and communities.[2] Week-day religious education emerged and spread far more rapidly than adequate curricula, leadership, and finance became available, patterning its work largely on public school instruction.[3] The term "church school" became current as a means of dignifying the agency or agencies of religious education and as an indication of the determination of the movement to develop as an integral phase of the church program.[4]

The denominations as such suddenly awakened to the possibilities in the new movement for strengthening their respective ranks through the recruitment of youth and indoctrination in denominational emphases or peculiarities. Nearly every denomination created a board or developed an existing agency for the purpose of strengthening and supervising the religious educational program of its own churches. These agencies set up staffs, and the stronger denominations threw forces of field supervisors into the various States or regions. This professional leadership, working both within denominational lines and through interdenominational coöperation, projected a type of program designed for the local church which was increasingly technical and "high brow."

Graded lessons, while making a more thorough and comprehensive use of biblical material than had been done in the Uniform lessons, introduced extra-biblical materials and contemplated a method quite different from the traditional drill and

[2] Chapter XIV traces the growth of the departments of religious education in church colleges.

[3] A detailed statement of week-day religious education will be found in Chapter XII.

[4] How the term "church school" developed is explained in Chapter XI.

biblical exposition. Departmental programs also contemplated worship ideals and pupil participation which called for new leadership skills. It became evident that the new program could be "put over" only by training the lay leadership responsible for it. This resulted in a vigorous "teacher training" movement which later broadened its scope and objectives to become "leadership training." [5]

The foregoing developments became effective first and to the largest extent in the field of children's work. The minister's functions were interpreted almost universally in terms of a program adapted only to the participation of adults. Children's work was almost entirely in the hands of women. The officiary of the church with which the minister had most of his leadership contacts was composed largely of men. As the program of children's work became increasingly complex, the minister's aloofness from it is easily explained.

Tendencies similar to those at work in the children's field soon became influential in work with adolescents. The many young people's societies, mission bands, and activity movements, such as scouting, which were prevalent in the adolescent field, complicated the situation. In most cases young people were identified with a group of organizations loosely affiliated with the church, but they had little participation in the church itself. The minister was identified with the church proper in most of his responsibilities, but not with these various youth agencies. As a consequence the whole set-up tended to alienate the minister from his young people. This naturally made the minister feel that the modern program was working against him and the best interests of the church as an institution.

A New Profession Faces Many Problems

Obviously this complex and semitechnical program needed supervision such as could be provided only through trained specialists. Instead of conceiving of the church itself as a school in Christian living, providing equally for all ages, with its minister or pastor having his functions, qualifications, and training so redefined as to make him the supervisor of an educational program, the church and its school were still thought

[5] For the history of teacher training, see Chapter XXIV.

of as affiliated agencies, each with its distinctive program and leadership. To supply the necessary technical leadership for the church school the new profession of director of religious education came into vogue. The assumption that every church should set as its goal in religious education an employed director was vigorously promoted and widely accepted.[6] Departments of religious education in colleges and seminaries developed rapidly and set about the training of scores of young people to whose idealism religious education made somewhat the same appeal which missionary service had made a decade earlier. It appeared that the new movement was about to sweep the whole church, and yet in it all the typical minister was a somewhat confused passive spectator.

Within a few years it became apparent that the new profession was not having smooth sailing. Only exceptionally large or rich churches could finance dual professional leadership, so the profession was soon oversupplied. The director found great difficulty in carrying his ideals into operation with a voluntary and untrained leadership. Many directors were more adequately equipped with technical theory than with practical common sense, which created prejudice against them and their program. Functions were not clearly defined, and many directors either compromised their professional standing by becoming general church assistants, or, perhaps worse, created prejudices by refusing to do so. For generations about the only measure of Sunday school success had been attendance statistics. The results of the director's work were usually not apparent statistically, so his effectiveness was questioned by the church at large, which had never learned to appreciate the kind of results he sought.

But the most prevalent source of difficulty was in the relationship with the pastor. Only in cases of the rare matching of personalities did the pastor-director relationship escape difficulties. If a careful differentiation between the fields and functions of the two leaders were made, a dual program developed with inevitable cross purposes, conflicting loyalties, and the conviction on the part of the pastor that the church had allowed

[6] Chapter XXIV tells how and why directors of religious education came to be employed.

its school to become a most dangerous competitor. If the pastor sought to maintain unity of program, he was likely sooner or later to repent of having allowed the camel to get his nose within the tent, for there was no stopping the outreach of this ambitious young movement. About the time the pastor began to see himself, by implication, bowed out of the back door, he quite naturally found good reason to dispense with the services of a director.

Many ministers of the larger churches, able to employ a dual professional leadership, after one or two trials, became convinced that there was something basically wrong with the new profession and said "Never again." Unfortunately their experiences made them somewhat suspicious of the whole modern movement of religious education. Since these men were in the more influential pulpits, their attitudes were widely reflected by the ministry. By the third decade of this century, therefore, a definite reaction against modern religious education was current among ministers.

The Future of the Director of Religious Education

The general situation having thus been sketched in bold strokes, attention should be called to many exceptions and a warning sounded against certain generalizations which may seem to follow.

There are many cases in which pastor and director are working hand in hand, leading and developing a most effective church program which is soundly educational throughout. Churches which are exceptional in size, in wealth, or in constituency will need to include specialists in religious education on their staffs. Ministers who major in preaching will need to associate with themselves those who will bring equal ability and preparation into the direction of an educational program. Smaller churches, unable to secure ministers qualified as educational leaders, will need to associate with other churches to secure jointly the services of a "larger parish" or community director of religious education.

These avenues of service promise the profession a bright future, even though the fallacy of expecting all churches to call directors just as they do ministers is apparent. With the ex-

ception of a few of the large churches with multiple leadership, the typical church of the future, as of the past, will employ one professional leader, and he will be a minister or pastor. His functions may, however, undergo considerable redefinition as we shall see.

The Church and Minister Not Much Affected

It was possible to undertake rather thorough reconstruction of the church's program for children in the Sunday school without involving any important changes in the program of the church proper or in the functions of the minister. It was possible to undertake a similar reconstruction in the field of adolescent work as it was carried out, both in the Sunday school and in several other affiliated agencies, without the church and the minister being very much affected.

To be sure, there developed considerable uneasiness at the failure of the new educational program to make loyal churchmen out of youth. The distinction, amounting frequently to a chasm of mutual prejudices between the childhood and youth agencies and the church proper, made this failure psychologically inevitable. Only in rare cases, however, did these cause the minister and the church officials to restudy the whole set-up and program of the church with a view to reconstructing them around the needs and interests of childhood and youth.

Attempts to Bridge the Chasm Between Church and School

More often the uneasiness resulted in some superficial attempt to develop church loyalty without in any essential way changing the church proper. The "children's sermonette" as a feature of the regular adult service gained wide vogue. Judging by the numerous volumes of such sermonettes published, it was generally quite inferior to the curricular materials in use in the church school as a means of meeting the needs of the young. Certainly in method it violated most of the educational principles for which the church school at its best was striving.

Another makeshift at cultivating churchmanship was the "junior church." This is to be distinguished from the expanded session of the church school which developed later, for

its only similarity was that it provided a program for children paralleling the adult church service. The attempt in the junior church to imitate the adult program and organization, set up an unreal situation and violated sound pedagogy. The separateness of the junior church from the Sunday school, and its usual educational inferiority, were further liabilities. Perhaps its greatest weakness was that it substituted this imitation church for real contact with the minister and for real congregational fellowship. Certainly it confused rather than clarified the difficult problem of childhood and youth as to just what their proper status in the church may be.

Yet another attempt to bridge the chasm between church and church school has been the "pastor's class" preceding "decision day" or "confession day." While this contact with the minister and the instruction received may have much intrinsic worth, it is vitiated by being set apart from the other church school experience of the student. It lifts into bold relief the very breach which it attempts to heal. Far better that the pastor have regular contact through the years, which may indeed be intensified at certain points or seasons, than that "joining the church" should thus be artificially set off from the continuous religious growth which precedes and follows it.

The calling of a director of religious education is sometimes prompted by the conviction that he will bring strong influences to bear upon the youth in the direction of churchmanship. Unfortunately the organizational set-up into which he comes and the persistence of the traditional church program usually foredoom these hopes.

The significance of all this is that, until near the close of the third decade of the century, the educational renaissance which had been under way in the church for a quarter of a century had not yet brought about a restudy of the very nature and method of the church itself and a redefinition of the functions of the ministry. The minister still had his adult church where his labors were centered and where religious education had made no disturbing inroads.

A New Conception of the Church Itself Proposed

It was inevitable, however, that the educational movement

should finally invade this stronghold of traditional method and program. In fact, leaders of the new program for children and youth found their success sadly limited by the inertia, indifference, or open opposition of the traditional adult church with its minister and its officiary. Those who had hoped to achieve an adequate provision for religious education within the venerable ecclesiastical institution now began to realize that the "new wine" could not be contained in the old wine skins. They boldly essayed a redefinition of the church itself. They began to decry the use of terms which identified religious education with affiliated agencies, however closely related to the church. Such agencies must go. The church itself must become a school. Its whole program must be reconstructed around the educational ideal and method. The slogan of the International Convention of Religious Education in 1930 epitomized this new conviction—"Every church a school in Christian living."

Partly as a result of the foregoing situation, partly as a reflection of the general world-wide adult education movement, and partly because the religious educational movement had pretty well worked its way up through the younger age groups, there now begins a vigorous emphasis upon the religious education of adults. Several denominational boards and the International Council of Religious Education are proceeding to develop departments of adult religious education under leadership which is thoroughly committed to the ideals and principles of the educational renaissance under way in the younger groups. At last the adult church itself, the domain of the minister, is inevitably invaded. The whole professional leadership of the church, and the church itself, is now confronted with the issue thus precipitated. Shall the implications of the religious educational movement be accepted and the church proceed to reconstruct its total organization and program so as to become a school in Christian living, with the ministry redefined in terms of educational supervision? Or shall the church accept the educational method as valid for younger groups, but when it comes to the adult church program say, "Thus far and no farther"? Or shall the church repudiate the whole educational movement as a digression from its real mission and hark back to the good old days of Bible drill and tidal waves of revivalism?

Such is the situation at the time of this writing, giving rise to various attitudes toward religious education on the part of the ministry.

Some Ministers Antagonistic

There are those who are openly antagonistic. The religious education program is recognized as a dangerous competitor with the regular program which is of much greater importance. To them religious educators are ambitious upstarts who create trouble for the ministry and foist into the Sunday school a host of unworkable theories. To them the newer type of curriculum is secular and humanistic in its tendencies and "modernistic" in its theology and biblical interpretation, in so far as it uses the Bible at all. Such ministers will likely give considerable attention to their Sunday schools, being chiefly concerned to counteract the inroads made by the religious education movement, to restore or maintain Bible-centered lesson courses and method, and to exalt the church and the ministry as divinely appointed agencies of salvation whose handmaidens the Sunday school and its allies may aspire to be. Of course, in churches under the ministry of those who have this attitude, the educational method will have little opportunity unless indulged in surreptiously by some teacher in the Sunday school or young people's society.

Some Ministers Patronizingly Indifferent

Probably a larger number of present-day ministers belong to that group indicated in the opening sentence of this chapter, those who are patronizingly indifferent to, or benevolently tolerant of, the religious educational program. They look upon "Sunday school work" and allied activities as quite proper avenues of lay service but as hardly worthy of a real place in their busy lives. They do not concern themselves much with the voluminous literature, the rich resources of program material, and the well-tested methods which characterize the movement.

They are satisfied when the Sunday school delivers a good group of candidates for church membership each year to swell

the congregational statistics. They are uneasy when they note that these new church members seem to retain a larger interest in and loyalty to the affiliated educational agencies through which they have been recruited than they have for the "church," which is identified with programs which they as ministers conduct. This "failure" of religious education to develop church loyalty may result in one or more of the makeshifts which have already been noted. Their indifference may develop into criticism of the educational program when the inevitable effects of the chasm between the church with its minister and the educational program with its distinctive leadership becomes increasingly evident. Some of them will tend to join the first group who are openly antagonistic to modern religious education. Their opposition will be based upon the unmistakable evidences of its "failure" which their experience has revealed.

Some Ministers Well-Meaning Supporters

Some of the indifferent will join a third group who, stimulated by the failure of religious education to "deliver," seek to remedy the situation by more of the same. They recognize the great potentialities in an efficient church school, but feel unable to qualify for leadership or are too heavily burdened by regular pastoral duties to undertake it. They seek the services of a director to put over the educational program, or, if this is impossible, they give active encouragement to lay leadership, seeking to secure a volunteer superintendent who will give generously of his time in preparation and service. Leadership training, better equipment, and the counsel and help of specialists will be sought and will have the generous and hearty backing of the pulpit.

This increasing group do everything (except to set a good example) in order to encourage others in effective educational service, believing that the church school is a great asset of the church and an unescapable obligation to childhood and youth.

In fact, many of this group of ministerial "backers" of the religious educational program sincerely think that they set a good example and make a distinctive contribution to the educational program through "teaching" a large adult "class." Without bringing themselves under the discipline of any train-

ing beyond that of homiletics and exegesis which they received in the seminary, without compelling themselves to master new educational method, they do the easy, attractive, even spectacular thing—that of preaching an additional sermon to a part of their congregation, or perhaps to a largely different congregation, meeting under the less formal guise of a class. This short-sighted performance, instead of enlisting the church school as a closer ally of the church, often actually provides the sharpest competition which the pastor's pulpit ministry will face—he becomes his own competitor, and that under conditions which cannot possibly fail in the long run to weaken his pulpit ministry. While the motives of this minister are unimpeachable, certainly he is rendering small service to the cause of religious education by thus identifying himself still more slavishly with the adulthood of his church and with a method which is available and in use sufficiently already.

Some Ministers Conceive a New Type of Church and Ministry

There is a fourth group of ministers who accept the slogan of the religious educational movement—"Every church a school in Christian living." They recognize the educational method as the basic method in the church's program for any age group. Religious growth and the continuous transcendence of past religious experience by new and yet more vital experience is conceived as being just as essential in the religious life of adulthood as in that of childhood and youth. These ministers courageously set about the task of preparing themselves for this new type of ministry. They set about to educate the officiaries of their church to this new conception of the church itself. They proceed to develop the necessary leadership to put the ideal into practice. They have the experimental attitude, the venturesome spirit, the courage to break new trails and face criticism for deserting the well-beaten but barren paths of an outworn ecclesiastical order.

If religious education is more than a passing fad, if it is more than a clever recruiting method, if it, as it claims to be, is the basic means by which religious growth takes place and

Christlike personality emerges in all age groups, then these ministers are the vanguard of a new order of the ministry.

Religious Education Comprehends the Best Evangelism

This does not mean that mere human devices have become a substitute for the operation of those divine forces in human experience which have always characterized the reconstruction of human personality through religion. It does not mean that religious education has superseded evangelism. It does not mean that the wonder and mystery have been stripped from religious experience. The Christian teacher is as dependent upon the coöperation of divine forces as is the evangelist and has as good a right to claim them. The Christian teacher has brought to his part of the human-divine process the best knowledge of human nature, the laws of learning, and the conditions of personality development that educational science has discovered. He simply uses the best means known to man for carrying on his part of the process. Having done his human best, he naturally expects that the divine forces will be so much the better able to accomplish the desired results.

The only real difference between the religious educational viewpoint and that of traditional evangelism is in the conception of what constitutes normal and desirable religious experience. The revival technique is adapted to adults who are "lost in sin" and who must be converted—*i. e.,* who must undergo a radical reconstruction in personality. One critical episode in this reconstructive process is fraught with deep emotion since it embodies a radical shift in the center of values or ideals. This episode is "conversion." Its ultimate significance does not depend upon the strength of the emotional upheaval, which naturally varies with different types of personality. Its real value consists in the gradual reconstructive changes and reorganization of values and habits which preceded it and follow it. Divine forces are as much at work in this gradual reorganization of the personality as in the emotional upheaval.

Religious education, on the other hand, takes the growth of the boy Jesus as recorded in Luke 2: 52 as the norm of religious experience. It seeks to develop the personality from the beginning with such ideals and habits as will make a radical

change, accompanied by cataclysmic emotional experience, unnecessary, in fact, impossible. Granting that the psychological phenomenon of "plateaus of learning" applies to the religious life, accounting for emotional intensifications followed by seeming dead levels of experience, the religious educator emphasizes the general upward trend rather than occasional emotional episodes. Revivalism is technique of reformation. Religious education is a technique of formation.

As long as the formation technique is limited in its efficiency and scope, the reformation technique will have a place. It will, however, be looked upon as the drastic measure made necessary by the failure of the educational process to reach all growing life effectively. To conceive the church as a school in Christian living is to take this constructive, formative view of Christian personality as the norm and seek as far as possible to render drastic reconstructive measures unnecessary.

A New Job-Analysis for the Minister

This conception of the whole church as a school in Christian living, providing for the gradual, continuous, and progressive growth of the Christian experience of persons of all ages, means a new job analysis for the minister. It requires that he develop new skills, that he prepare himself for new relationships, that he orient himself to a new type of church program.

The Place of Preaching

There will still be an important place for preaching. Instead of each sermon being an isolated event complete within itself, sermons will, by their purpose, content, and method, fit into the total program as an integral part. Instead of the weekly question of "What shall I preach about next Sunday?" the larger question will be faced in the conference with the church leaders, "What specifically shall we seek to accomplish in our general program during the next three months, or six months, or year?" This short-term objective will of course be but a segment of a larger aim and policy carefully wrought out and running through the years. Then the question will be, "In accomplishing this total purpose in the life of this church and community, what part shall preaching play during the next

three or six months? What should the pulpit undertake as its share of the total enterprise?" The preacher's life will not center around the weekly sermon, but around the larger enterprise. The sermon will be just one of the many means used for carrying forward the total school in Christian living. Preaching will be actually more important by being thus placed integrally in the setting of a total congregation-wide educational program. But it will be relatively less important because it will be only one of the many effective means by which the pastor is projecting himself into the life of his people.

The Pastor of All Age Groups

The scope of the pastor's influence must be widened to make equal provision for the pastoral care of all ages. He will not attempt to care for the religious needs of children by methods adapted only to adults. He will master the methods by which the religious growth of childhood and youth is conditioned and stimulated. He will be as much concerned that his approach to their needs is intelligent and skillful, as that his sermons are well-prepared and effectively delivered. He will so organize the total program and so adjust his own responsibilities that his contacts with childhood and youth are as continuous and as carefully adapted to their religious needs as are his contacts with adulthood. When this has been done there will be no difficulties or problems about their relations with the "church." That part of the total program best adapted to their religious experiences will be, for them, the church. Instead of warping the religious experiences of childhood and youth into adult molds, the church will encompass their experiences as naturally and as carefully as those of their elders.

Opportunity Through Leadership Development

Much of the reach of the pastor's influence in all age groups will be through the training and supervision of leaders. Not neglecting essential contacts directly with the various groups, he will still find the most effective and far-reaching projection of his personality through leaders whom he has recruited and trained to the point at which they thoroughly embody his own

purposes and have mastered the skills and materials to be used in carrying these purposes out in life. Leadership training and skilled, tactful, constructive supervision of his total staff will constitute a large part of the pastor's job. Thus his personality will be multiplied and his influence vastly extended. The larger his church and the heavier his burden, the more necessary it is that he use this means of accomplishing his task through multiplied resources of leadership.

A More Effective Method

A program of Christian activity and first-hand experience will prove vastly more effective than the traditional program of passive listening. Particularly as the aggressive church program undertakes enterprises of social reconstruction in the community, harnessing the resources of the congregation, old and young, to the task of correcting evils and providing Christian leadership for community enterprises, will the experiences through which Christlike personality develops be made available.

A Simplified but Vitalized Organization

When the total church becomes a school in Christian living, organization will be simplified. The total enterprise will be planned democratically as a unit. Much of the preaching will be used to interpret the specific Christian activities under way. The church will be converted from a field in which the minister works into a force with which he works. The present artificial and creedal basis of church membership will be supplanted by a vital basis which will make church membership coextensive with vital participation in the program of Christian activities and will automatically slough off that dead timber which cumbers so many church rolls.

Since denominationalism persists to-day on a basis which is almost wholly obsolete or artificial, Protestantism will gradually reorganize on a vital basis of efficient Christian education and service. From being the perpetuator and repairman of obsolete denominational fences, the pastor will become a cultivator of virgin and productive soil in a given community where he is responsible for Christian fruitage. The extreme institu-

tion-consciousness into which most pastors are forced in the competitive struggle of to-day will be replaced by a consciousness of personal needs and social objectives. The churches will get out of the way of the on-coming Kingdom of God.

The Ministry the Keynote to the Situation

To say that those ministers to-day who belong to groups one, two, and even three described above are blocking further progress in the development of this ideal of the church as a school in Christian living is to grant that the ministry still holds that place of determining influence and controlling leadership in the church which it has always had. If religious education goes forward, it will be through the ministry and not in spite of it. The present impasse which religious education has reached in many churches commends the power and influence of the ministry as a profession, even if it indicts many of the men in it.

These men are not personally at fault. The deadly inertia of the typical seminary is largely to blame. While other professional schools have long been centers of laboratory practice, experimentation, and research directed at supplanting traditional methods and practices by new and better ones, the seminary has, by its obsolete method and its traditional curriculum, generally unfit its graduates for making a creative and modern approach to Christian leadership. With the best opportunity of any professional training school for the development of vocational skill through guided and supervised practice and apprenticeship, the average seminary has been content to cram its students with lectures on preaching and center their attention on theology and biblical criticism. Even the development of schools or departments of religious education has so identified this new technique of church leadership with a new and rival profession that many ministers who might have been trained for a modern program by their own seminaries have simply accumulated prejudices and false impressions with regard to religious education.

The condition is rapidly improving. Increasingly opportunities are being made available without prejudice for the training of the new type of educational pastor who will conceive

of his church as a school in Christian living and himself as an educational statesman, a spiritual engineer, the organizer and supervisor of an educational program. The only hope for the great majority of churches to develop a modern program is in the calling of a minister of this new type.

Theoretically the minister is widely recognized as an educator. The General Assembly of the Presbyterian Church in the U. S. A. has made this pronouncement, "This business of supervision belongs to the pastor and session." The Discipline of the Methodist Episcopal Church, South,[7] fixes religious educational responsibility on the minister, a director being authorized for larger churches. The Methodist Episcopal Church General Conference took the following action in 1928: "The pastor shall have general supervision of religious education in the local church. It shall be his responsibility to develop in the church or churches of his charge a definitely formulated program of religious education, organized in harmony with the disciplinary provisions and in such a way as effectively to carry out the curriculum of studies approved by the Board of Education. He shall give attention to the training of teachers and leaders and to the enlistment of children and young people in the work of the church, and on appropriate occasions shall present the claim of full-time Christian service."

This point of view is becoming widely recognized. It remains for seminaries to train ministers for the larger responsibilities and for churches to reconstruct their programs and expectations accordingly.

In the meantime pastors now on the job may prepare for the larger ministry by training schools, coaching conferences, short term or summer school courses, supervised reading and the assistance of field supervisors in religious education. The actual process of introducing and conducting leadership training in their own churches and communities is giving many ministers an orientation to the larger program.

It is wholesome and proper that religious education should be put on its mettle by the opposition or indifference of large numbers of ministers. This will exact of its advocates all the

[7] *Doctrines and Discipline of the Methodist Episcopal Church, South,* 1926, pp. 186-188.

more careful training and attention to fruitful results. For those now in training either for professional or voluntary church leadership, the immediate future offers a rare challenge to courageous experimentation and unstinted devotion to an ideal.

SUGGESTIONS FOR FURTHER STUDY

1. What have been the advantages and disadvantages through the century and a half of Sunday school history of the identification of the movement with lay leadership?

2. What have been the advantages and disadvantages of the development of a professional leadership in religious education in distinction from the regular ministry?

3. In view of the necessity of depending upon voluntary leadership for the great majority of local church school staff positions and of the difficulty of motivating and training this leadership for a scientific method and curriculum in religious education, has the technical development of the movement proceeded too rapidly? Is religious education abreast of public education in this respect? Can it afford to be behind public education?

4. What have been the advantages and the disadvantages of the development of denominational boards of religious education with their technical staffs?

5. How valid is the contention of the religious educator that the church's basic and most effective method for any legitimate part of its program is educational? A speaker said in a recent conference, "I can think of only one function which the church carries on that is not educational—that is, the conduct of funerals—and sometimes I think that they ought to be made soundly educational also." How far was he right?

6. Has the author interpreted the attitudes of the ministry toward religious education in too unfavorable a light? Discover a minister who represents typically each of the four groups.

7. Is the author's criticism of the seminary justified? Find evidence either for or against his position in your own institution.

8. Is there any real conflict between religious education and evangelism?

9. In view of the fact that the ministry has had little real participation in the development of the modern program of religious education, is it reasonable to suppose that the functions of the ministry and the very method and nature of the church itself can be reconstructed as a result of the urging of religious educators? Should provision be made for ministers to participate more largely in the creation of the religious educational program promoted by denominational and interdenominational agencies? In the light of information given elsewhere in this volume with regard to the overhead organization of religious education, propose a plan by which the ministry could be given a larger share in the creative process.

10. If the point of view of the church as primarily an educational institution, which has been presented in this chapter, is valid, and consequently the

distinction between the functions of the ministry and those of the religious educator disappear, what are the implications for the overhead boards or agencies both denominational and interdenominational?

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CHAPTER XXVI

HOW AND BY WHOM THE ORGANIZATION, ADMINISTRATION, AND SUPERVISION OF RELIGIOUS EDUCATION IS TO BE ACHIEVED

IRA A. MORTON[1]

THREE functions in the field of religious education have come to be regarded together as constituting the work of the director of religious education, whether he be the pastor of a church or responsible only for the religious education program of church or community. These functions are: organization, administration, and supervision. In this chapter they will not be treated in the order named, but rather as occasion dictates in an attempt to outline the task for whoever is to bear the chief responsibility of religious education in local church, in community, or in larger units of society.

What Is the Meaning and Significance of Organization?

Wherever several factors or operatives are available for work in close proximity and toward a given end, the problem of economy of time, effort, and materials arises. How shall the best results be achieved when many workers are available? How shall it be assured that all available workers needed are at work? How shall interference among operators and operations be avoided?

Experience has proven that the organic relationship among factors is necessary where economy is to obtain. This relationship is one in which the workers and their operations are interdependent and complementary in function, and each of the several processes is an element in a unitary whole. Organization in religious education, therefore, has to do with the

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factors available for the enterprise of achieving the good life through education. Having identified these factors, it is the particular function of organization to systematize them, to relate them to each other and to the end in view. They must be made complementary and unitary.

By way of analogy, let the student recall his own visit to a factory. There were machines, men, and materials all involved in one process of turning out a commodity. Each worker was engaged in a specific process so timed and designed as to contribute in an exact way and amount to the ongoing of the whole without delay or loss of any kind. Organization in religious education does with religious education workers what organization in a factory does with factory men and machines. Its general purpose is to insure the most satisfactory outcome of religious education through economy and felicity within the enterprise and its processes.

From this view of the meaning of organization, it will be seen that the need for organization increases with the complexity of the enterprise. Even casual observers must see that education is more and more varied in its aspects, and that it is increasing in volume; hence it requires an increasing variety and number of factors. There follows from this the expectation that organization will be in demand more and more. This is evidenced in both general education and religious education by the fact that within the past half century the school has developed from the one-room, one-teacher, indiscriminately grouped concern to the modern graded school whose variety of aspects and number of persons involved are almost bewildering. With the increase of number and variety of factors involved, there is corresponding increase of possibilities of confusion and waste. Hence, the greater necessity for clear-sighted organization in religious education.

What Are the Determinants of Procedure?

Procedure in the three functions of the religious education executive is derived from or determined by aims, resources, customs, and ideas not inherent in the functions themselves. Neither organization nor administration nor supervision is self-directing. Properly conceived and undertaken, the ex-

ecutive's procedure is determined by the aims or outcomes sought. For example, plans suitable to establishing in the community a verbal possession of the Bible would not be quite suitable to the aim of achieving a democratic social order.

In the second place, executive procedure must have consideration for resources and means available for the enterprise. Money, materials, and workers in abundance make possible a richer program, and permit an executive plan of greater scope and detail; whereas limited resources and means necessitate a simpler plan of action. A meager plan where great resources and means are at hand and an elaborate plan where these are out of the question are both poor types of executive procedure.

In the third place, tradition and custom must be taken into account by the director of religious education. What he finds under way in a given situation cannot be ruthlessly upset without risk or disaster to the prospects for any new order he may wish to inaugurate. Frequently he must be satisfied to shape old ways of doing things toward new ends, and let new ways find their places in the plan by evolution rather than by revolution. Scope of program, time schedules, methods of financing, etc., can be modified with safety only when all persons involved come to regard them as in some respect unsatisfactory.

In the fourth place, the wise director is ever alert to trends and prospects for the future. An inflexible plan is good for to-day only. Some of the needs of next year may be met now, whereas next year would be too late to meet them. Some things done now might make some desirable ends impossible in the future. Location of schools, size and plans of buildings, workers in prospect and in training are some of the items that cannot be taken care of on the spur of the moment nor once and for all. There are many others.

"Overorganization" is a complaint too frequently heard. The complaint is likely to be justified in case an executive's interest is primarily in the business of organization, administration, and supervision for their sake, having ignored the proper determinants just cited. But when due consideration is given these determinants, the plans and machinery con-

structed by the executive are among the greatest assets of a religious education enterprise.

What Are the Factors and Resources for Religious Education, and How Shall They Be Discovered?

We have already seen that factors and resources are the immediate concern of the director of religious education; that he comes into the educational enterprise for the express purpose of seeing to it that these factors and resources are employed with greatest economy toward desired religious education ends. As a rule, these factors and resources will not need to be imported from elsewhere into the local situation to be served; but to discover them in the situation itself is one of the first duties of the director. An inventory of such factors and resources in a typical situation will include:

1. Persons of various ages, social classes, and mental grades who are to be the subjects of the religious education enterprise —in school terms, the pupils.
2. Persons prepared to occupy places of leadership and those capable of being trained for such service.
3. Persons who by attitude and financial ability can lend support and impetus to the educational enterprise.
4. Material resources and means not yet within conscious control of persons mentioned under (3).
5. Channels and agencies of communication, transportation, and publicity.
6. Customs and traditions to be reckoned with, including hostile and indifferent attitudes obstructive to religious education ideals and aims.

The process of discovering these factors is of great importance. Clearly, it must be some form of observation. Late years the educational survey has commended itself for this purpose so impressively that it may be employed exclusively by the director in his attempt to discover his working materials. A survey instrument must first be prepared on the basis of the widest experience available. This instrument, commonly termed a survey "schedule," will consist of lists of items known to be of significance for religious education which it is reasonable to expect will be found in some degree

or quantity in the situation under survey. These items are listed under such heads as those named in the preceding paragraph.[2]

Armed with survey schedule, the surveyor systematically follows the suggestions on his schedule, making inquiry and such other investigation as will yield the information called for. He carefully records his findings for future reference, taking pains also to give due consideration to such matters inadvertently omitted from the schedule as appear to be pertinent. Photographs of significant objects, persons, and places may be included in the data gathered; also specimens of significant objects such as teaching materials and equipment in use and available, samples of publicity, etc. The recording of survey data should be so done as to make interpretation as easy as possible, and observation and investigation should be sufficiently thorough to make possible sound and impartial conclusions.

When once gathered, survey data should be arranged so as to reveal clearly the factors, resources, and conditions which they were intended to discover. This can be done through statistical tables, graphs, charts, displays of photographs, and specimens.[3] Also, the data should be filed in such order that they will be available readily for future reference. Cards filed in trays or sheets of paper bound loose make the most convenient record devices since they can be arranged in many orders to suit various purposes.

From the data thus collected and arranged, the director will be able to discover the field for the religious education activities in which he is to lead, and the factors and resources to be organized and directed toward desirable educational outcomes. The high value of such intelligence is appreciated when comparison is made between a religious education enterprise planned in the light of this intelligence and one which proceeds at random. In the former case there is assurance that all needs will be met without undue waste, whereas in the lat-

[2] Bower, W. C., *The Survey of Religious Education in the Local Church* (Chicago: The University of Chicago Press, 1919); Athearn, W. S., *The Indian Survey of Religious Education,* Vol. III (New York: Doubleday, Doran & Co., 1924).

[3] See *Religious Education,* Vol. XVII, pp. 83-142; 275-298.

ter case neglect, waste, and blunders are very likely to result. There is little doubt that unintelligent and random procedure has been for generations one of the greatest obstacles in the way of successful religious education.

How Shall Acceptance and Support Be Secured? [4]

Public acceptance of the ideals of any educational enterprise is quite necessary to its success. This is doubtless one of the greatest assets of public education. The idea of education for every child definitely determines the policy of every American community for its children. General acceptance of education as indispensable in adequate living manifests its wholesome influence in numerous ways. It renders less irksome the people's payment of taxes for school financial support. It releases children and youth from home and from labor for attendance at school. Its permeation of the minds of children and youth prompts them to regular and punctual attendance at school and to a greater measure of diligence in their study. It keeps education in the class of privileges and thus makes discipline a simpler and easier problem. The use of the educational method in religion must be facilitated by a like general acceptance and support.

Religious leaders are the first to whom religious education should look for ready acceptance and open, generous support. Granted that religious education is imperative, the place to begin with it is to make it *seem* imperative to bishops, pastors, general secretaries, superintendents, general assembly representatives, elders, deacons, and all other directors of the church's policies and movements.

Religious education must also be accepted by the parents of children and youth who are to be educated in religion. Schools of religion will be obliged to look to parents to place these children at their disposal for instruction and to coöperate in making the instruction effective in daily life. The success of education in any line often turns upon the parent's attitude toward it. Religious education, therefore, must first win the

[4] From this point a few excerpts and summaries of material from the author's Ph.D. dissertation on the *Function and Use of the Educational Method in the Promotion of Religion* will appear.

confidence, respect, and desire of the parent before hope of fair success with the child may be entertained.

Religious education must also be accepted by children and youth themselves. It is a delusion to look upon religious education as a matter of compulsion. Although public education has its compulsory attendance laws, it is the testimony of schoolmen that genuine interest in the school is more powerful in securing attendance than is the compulsory law. Even if a compulsory law for attendance upon schools of religion could be enacted, it would not compare in power with a free enlistment of pupils out of sheer interest in a school with a a vital appeal. If children can be brought to desire what the school of religion has to give, the school's opportunity for ministry to them will be enhanced beyond what it could possibly be otherwise. The value of their acceptance of the enterprise will be evident in their general school conduct, and in their faithfulness and diligence in school work.

Acceptance of religious education as a social necessity by the people at large is another condition of unqualified success. Obstacles in the form of prohibitory statute law and of insufficient funds are likely to arise and stand in the way of progress of the enterprise if the public be indifferent or unsympathetic. Rather should the people be so interested in religious education as to welcome news of it in the press, support it with their money, and reckon it among their priceless community assets. Religious education, rightly conceived and administered, can be made thus to appeal to the people. The contention here is that such a condition of public acceptance of religious education is essential to success and should be definitely sought.

All the foregoing discussion of public acceptance of the educational method in religion has direct bearing upon the problem of financial support. Adequate financial support is an indispensable condition to religious education from which desired results may be expected. Conviction of this important necessity must first maintain in the minds of the leaders in religious education. That this has not been the case to any wide extent is evidenced by the fact that with comparatively few exceptions self-support on the part of Sunday schools has been

the prevailing policy in America. This policy may account in great part for the backwardness of religious education as revealed in surveys. But it must give way to one of looking to all the people who accept the educational method in religion for funds to support it.

In securing acceptance and support much reliance should be placed in the giving of adequate information upon religious education as conceived and practiced. If this be well done, little if any exhortation or persuasion should be necessary to secure the desired acceptance and support.

In the first place, it should be made clear that religious education aims and program are designed to meet felt needs not already met. This presupposes the existence of such needs. The purpose now is to capitalize the fact by bringing it to the attention of those whose support is sought.

In the second place, it should be made known that the program of religious education is being projected in full recognition of other educational work and in correlation with it wherever possible.

In the third place, it should be shown that the proposed means and methods to be employed in religious education are the best available. Such facts will commend the enterprise as establishing conditions of success from the outset.

In the fourth place, exhibits, demonstrations, and the publication of facts about existing religious education enterprises embodying the best ideals should be freely used. Knowledge on the part of the public that what is proposed for universal practice is already being done in specific local situations will prove very effective in winning acceptance and support.

In the fifth place, it should be shown that present support is inadequate to the demands of the program. Detailed budgets of financial needs should be presented and these compared with the budgets already supported for other features of the various religious enterprises under way.

Having made the constituency intelligent concerning religious education and its value, definite opportunity should be presented to all from whom acceptance and support may reasonably be expected to participate in furthering the enterprise. Those who are capable should be given places of leadership in

the enterprise itself. All should have definite opportunity to contribute to the financial support. While it may not be feasible to levy a universal tax for religious education, the ideal of universal support from the whole constituency should prevail. It should be assumed that persons having no children to enlist in schools of religion, as well as parents, are under obligation to support religious education for its contribution to general social welfare.

How Shall Pupils Be Enlisted and Grouped?

The ideal of education of all the youth of all the people is none the less desirable in religious education than in general education. But this ideal seems unrealizable except through some form of group education—grouping of the young from all points of more or less extensive areas—under the leadership of a limited number of teachers at central points. Pupils must be enlisted in schools and kept in attendance. This is an executive responsibility to be borne by the director or by his assistants.

Contrary to state compulsory school attendance, religious education must depend upon voluntary enlistment and attendance. The advantage in the state's legal pressure at this point has, however, been overestimated by some administrators in religious education. Legal compulsion has less to do with pupils' attendance at public school than is often supposed. More effective than this are such factors as parents' and pupils' appreciation of the public school as something too good to miss. If, then, the administrator of religious education can make the same claim for his school of religion and get parents and children to prize it as they do public school, he will be at no very appreciable disadvantage in the absence of legal compulsion of attendance.

At any rate, some way must be found to enlist pupils. Assurance of success must rest upon a highly valued program, skilled and winsome teachers, well-arranged learning situations, and a social attitude of appreciation. But with all of these aids, systematic personal effort must be made until the last child, youth, and adult in the constituency shall have been brought within some part of the religious education program.

This is another point at which religious education has much room for improvement. The ideal of enrollment and attendance in schools of religion on a par with that of public education is a worthy challenge to church school administrators. Anything short of this will ever reflect the suspicion of incompetency or neglect upon the administrators of religious education.

Once enlisted in the religious education program, pupils must be scientifically grouped for most effective learning. With one exception, pupil grouping in schools of religion might well follow public school practice. This exception is in case of worship activities and aims. For this purpose large groups are desirable for reasons growing out of the nature of worship itself.

But for other school activities, grouping practice varies with opinion to considerable extent. The administrator may, however, be guided by the following principles:

1. Pupils must be grouped according to development. Chronological age is the most convenient guide, although not an exactly accurate one. Mental and social age should also be considered.

2. Grouping by sex difference is desirable for activities of such character and aim as are peculiar to the nature of sex. The practice of segregation of sexes in schools of religion for other reasons, or none, should be discouraged. There are some character aims that cannot be achieved by segregation.

3. The number in a single group will depend upon several considerations, such as: aim, housing facilities, ability of teacher, character of activity. The small class ideal once prevalent is giving way to the large class ideal for the same type of activity. But individual attention to individual pupils must be provided to considerable extent in any successful school of religion. As already pointed out, worship is best furthered in large groups. This accounts for the practice in schools of religion of grouping both by departments of three or four years age range and by one year grades within departments, the department being the worship unit.

4. Grouping in small schools in which there is a wide age range should follow the laws of large groups for social in-

spiration in some activities and of individual guidance in others. In the very small school, worship may have to be conducted for all together. And the problem of successful teaching through other activities in such schools may be met through greater skill in individual instruction.

Having once established a system of grouping, it is the administrator's prerogative and responsibility to place pupils rather than leave pupils to place themselves. Careless and slipshod grouping is not only confusing for leaders, but in the long run unfair to pupils whose proper development depends not a little upon the surroundings in which they are to learn. The grouping responsibility rests unceasingly upon the director, and is heaviest at the time of enrollment of new pupils and at promotion seasons. While he should proceed upon well-conceived principles, rules of grouping should be sufficiently flexible to allow for exceptional cases which actually demand treatment upon their particular merits.

In every school of religion, some pupils will be more or less irregular in attendance. Next to never having been enlisted, the worst thing is for a pupil to be so irregular and intermittent in attendance as to prevent continuity of teaching. The administrator bears the responsibility for reënlistment of eliminated pupils and for regularity of attendance. The determinants of success in this task are the same as for enlistment. But the glamour attendant upon the enrollment of new members and the consequent increase in the total is not present to stimulate when one is faced with the task of keeping them enrolled and "at it."

How Shall Leaders Be Enlisted and Trained?

A sufficient number of able workers is so great a necessity and so difficult to provide that the director will properly include the enlistment and training of leaders as one of his major responsibilities.

Since religious education rarely offers pay for service, the director will not find his desk piled high with applications from persons seeking places of leadership.

There is also another reason for the lack of sufficient well-prepared leaders in religious education: the reputation of be-

ing too uneducational, brought upon themselves by schools of religion through many of their practices. Experience shows that in many cases persons who would not consent under other circumstances will enter the religious education system when once it is seen to be truly educational.

But in the face of all difficulties, the director of religious education is obliged to provide the system with able leaders if he expects it to succeed. In the outset he should consider educational standards, objectives, financial resources, policies, and the scope and proportions of the religious education program to be carried on as suggestive of the types and number of leaders to be sought. Standards and criteria of good leaders will also be useful as guides in selection. The minimum character and preparation essential to success as a teacher of religion and character should be clearly in mind when teachers are chosen. Likewise the peculiar attitudes and skills necessary to success in the various other tasks of religious education must be foreseen in making choice of persons for these.

Since leaders must be enlisted, well-conceived procedure will be guided by the following principles:

First, as in the securing of acceptance and support, the enlistment of effective leaders will be greatly facilitated by acquainting persons whose services are desired with the nature of religious education as a field of service. Both as a vocation and as an avocation it should be included in the presentation of possible lines of Christian service open to young men and women. The dissemination and cultivation of knowledge of this field of service should be of first and constant consideration.

Second, selection of leaders should be made on the basis of scientific tests of promise.[5] Public education has done much toward bringing the selection of teachers to a scientific basis. Religious education can well make use of many of the same standards. By the use of these and supplemental standards of its own the religious education agency may avoid the embarrassment of a poorly chosen staff of workers, and embarrassment that is likely to occur under haphazard procedure.

[5] Betts, G. H., *How to Teach Religion,* Chapter I (New York: The Abingdon Press, 1919); Stout, J. E., *Organization and Administration of Religious Education,* Chapter IX (New York: The Abingdon Press, 1922).

Third, carefully defined functions in religious education should be proposed to and await the prospective staff workers. What is meant here is a fashioning of tasks for workers. These tasks should be so grouped and defined as to leave no doubt as to just what is to be accomplished in them. They should present opportunity for the achievement of significant results and for the growth of the worker. The definition of tasks is emphasized here in view of the hesitation of some young people to enter religious education service. In the attempt to recruit leaders the religious educator must remove all uncertainty as to what its several tasks are. The careful definition of functions in preparation for the prospective worker anticipates the assignment of a chosen worker to that task which previously applied tests have proven him best prepared to perform. Any other procedure would be unfair both to the worker and to the enterprise.

Fourth, provision should be made for adequate training for specific tasks. Opportunity to fit himself for effective service in a particular field is, in many cases, a strong inducement to the worker to enter that field. Accordingly, definite provision should be made for training in local communities, in special religious service training schools, in colleges, and in universities. In many cases the general religious education agency may be called upon to bear a large share of expense of the training of workers. There should be no hesitancy in doing this if thereby the most effective leaders may be secured.[6]

Fifth, where paid service is called for, adequate remuneration should be forthcoming. Notwithstanding the tradition and practice of volunteer service for all religious education, the merits of pay for such service are increasingly apparent. This question should be raised and met by every administrator: Will paid or unpaid teachers give greater assurance of advancing children and youth of our time in religious and character development? There are some instances of success in the use of paid workers in Sunday schools. No cases of failure on account of pay are reported. Week-day religious education has made still more extensive use of paid workers. The practice is likely to spread, and we may entertain the expectation—

[6] The training of leadership is elaborated upon in Chapter XXIV.

without being charged with idle dreaming—that it may become universal. At any rate, the administrator need make no apology for including pay for teachers in the budget and offering it to good teachers who might not otherwise accept invitations to membership on the staff.

Sixth, in addition to adequate pay, and in case of volunteer workers, recognition of other sorts should be given members of the working staff. This recognition should be on a par with that for other types of religious service. Through the press and through ceremonials the public may be made aware of the service rendered by teachers of religion and inspired to expressions of appreciation. Such expressions make strong appeal to leaders who might otherwise remain out of religious education tasks despite other inducements.

It is suggested above that provision should be made by the religious education agency for the training of leaders as an inducement to them to enter the service. Rather than as a mere bait to prospective workers, provision for training of both prospective workers and those already in service should be regarded as an essential of every well-built religious education program. And that system which does not make such provision should be looked upon as seriously lacking.

Experience in leadership training in the field of religious education has standardized certain practices and discredited others. *First,* the community, rather than the local church, has become the unit for training. Drawing from all religious education agencies within the community, this type of leadership training school has the advantage of greater numbers with consequently greater inspiration and easier financing. *Second,* standard curricula and leadership for training schools cultivate a more serious professional attitude in the prospective teacher. *Third,* actual performance of tasks in which one is learning to function is an essential feature of a well-planned training program. *Fourth,* principles must be acquired, basic to all leadership procedure. *Fifth,* growing enthusiasm for leadership in religion and character-making must result from the training experience.[7]

Besides the community training school, the administrator

[7] For emphasis upon a community idea, see Chapter XVII, Part I.

can accomplish much by way of training through workers' conferences in which definite problems of leadership are dealt with; also through guidance of workers in their reading of the best books and periodicals in their respective fields.

How Shall Leaders Be Placed and Supervised?

It is the director's prerogative and responsibility to assign workers to their respective places of leadership. To be haphazard at points where tasks need leaders, and where leaders are available and willing for tasks, will be ruinous to the enterprise.

Not even is the fact that one is a volunteer and working without pay sufficient justification for his independence of the administrator in occupying a place of leadership. For the sake of the whole program, workers should have tasks for which they are best fitted. Since their desires and judgments may not always be in accord with the best interests of the whole enterprise, workers should be subject to the administrator in this matter. If this principle of amenability of workers to administrator and the administrator's responsibility be recognized in the outset by all parties, much difficulty will be avoided.

In the discharge of his responsibility of placing leaders, the administrator should be guided by principles and objective tests sincerely and intelligently adopted. Under impulse and emotion, his assignments may prove painful to the workers, hurtful to the enterprise, and disappointing to himself. Some of the guiding principles in placement are:

1. The leader and those to be led should be mutually agreeable to the assignment. At least there should be justifiable expectation that mutual satisfaction will result within a short time.

2. Preparation for the specific task should be clearly apparent in the leader to be assigned to it. This will go far toward assuring the mutual satisfaction called for under principle (1).

3. A leader should be allowed to remain in a position until a promising project under way shall have been completed. Continuity of contact and work with a group is necessary to the best results.

4. Pupils should have the experience of acquaintance with and guidance under several personalities in the course of their religious education. Hence the principle of transferring leaders from group to group, at the same time keeping to the principle of continuity.

5. Growth of the leader should be recognized by promotional transfers, keeping in mind at the same time the welfare of the whole enterprise.

The function of supervising workers is closely related to that of assigning them. "Overseeing" their work is another expression for this supervisory function. It has frequently been both abused by administrators and misunderstood by workers. Perhaps the abuse of it by autocratic attitudes of supervisors has been most responsible for its being misunderstood. But well-conducted supervision will be welcomed by sincere workers. This function must be made agreeable and effective in every well-conducted religious education enterprise.

The supervisor and the worker should be coöperative for the best progress of the teaching process. Mutual understanding of and devotion to principles; mutual spirit of creative experimentation; mutual recognition of aims; mutual bearing of disappointing results; mutual exchange of suggestions; mutual striving for desirable ends—these are the proper attitudes and bearings of supervisor toward worker, of worker toward supervisor. The supervisor's peculiar worth to the situation will consist in his objective viewpoint and, presumably, his broader experience. But these should be employed by him cooperatively rather than authoritatively.

No less a coöperative attitude is to be expected from the worker. Resentfulness toward the idea of being supervised will handicap him. Proper attitudes on this matter of supervision should be well understood and cultivated by every worker prior to coming into service. It is the administrator's duty to see to this in advance of placing any worker in the system.

What Standards Shall Be Recognized in Organization and Administration?

In the outset of the discussion of standards, it should be clearly understood that their purpose is twofold: to conserve

the good and to serve as a warning against the undesirable. Standards make possible the doing of some things by routine. But this is a way of saying that under the nonreflective activity of routine the good is more likely to be conserved by adherence to standards.

Standards make their contribution to educational values by their stipulation of both limits and quality of educational activities. They, therefore, become guides for the activities and instruments of measurement of the results of those activities.

But standards may also be misused to the greater detriment of religious education. This is so when they are regarded as fixers of procedure in permanent mold. Whenever they are regarded as immune from criticism and change, standards become possible obstructions to progress. Religious education has suffered from this error in many instances of the past. But modern religious education is giving evidence of greater care in its shaping and employment of standards so as to profit by the use of them rather than be hindered by their misuse.

For the director of religious education standards may be grouped under six heads. Since these subjects are dealt with more thoroughly elsewhere in this book, only brief statements will be offered here.

1. *Standards of aim.* (1) Aims must be in terms of social and individual needs. Negatively, religious and moral experience sought through the educational method must not be indifferent to nor subversive of social and individual welfare. This standard assumes the functional view of religion. (2) Aims must come within the capacities of the persons who are being educated in religion. This standard takes into account variety of religious possibilities among persons of different ages and among persons of the same age. (3) Aims must be so designed as to challenge the pupil's interest in and acceptance of them.[8]

2. *Standards with reference to pupils.* (1) Pupils should include the following groups, arranged in descending order of importance: all children and youth up to about the age seventeen or eighteen; upper adolescents, approximately eighteen to

[8] Chapter III states and enlarges upon the aims of religious education.

twenty-four years of age; and mature adults. As an example of the application of this standard under ordinary circumstances, a school of religion in which adults are found in greater numbers than children, or where the major attention is being given to adults in the school's program, should be adjudged ill proportioned in its enrollment and emphasis. (2) Classification of pupils for purposes of instruction should be on the basis of pupils' needs, capacities, and achievements. (3) The pupils must place themselves at the disposal of instruction by attendance upon classes, or as otherwise prescribed, with such regularity as to make possible continuous instruction within given periods. (4) The progress of the pupil in the reconstruction of his religious experience should be at such rate as to keep pace with his developing religious problems and needs. Granting the obligation upon any program of religious education to produce at every stage of the pupil's development religious and moral experiences according to his developing needs, interests, and capacities, that program which fails to do this should be adjudged defective, and the defect in this respect should be remedied.

3. *Curriculum standards.* (1) The curriculum of religious education should be an integral part of the individual's entire series of learning activities. (2) The curriculum of religious education should be correlated with all other aspects of the individual's total curriculum. (3) The curriculum should consist of such vital experiences and activities as will furnish in themselves the necessary dynamic interest for progress in learning. (4) The curriculum should be such as to insure the learner's due consideration of the experience of the race in the enrichment of his own religious experience.[9]

4. *Standards of method.* (1) Teaching method must be derived from practice and evaluated according to results for the religious and moral life. (2) The rating of any proposed method of instruction in religion must take into account its adaptability to the aim in view, to the mind of the pupil, and to the subject-matter employed. (3) In estimating teaching efficiency in religious education many of the standards in public education may be relied upon. Negatively considered, teach-

[9] See Chapter VIII for a more detailed elaboration of this concept.

ing efficiency in religious education should not fall below that maintained in public schools.[10]

5. *Standards of leadership.* (1) All workers should be selected and enlisted primarily for the promise of desirable religious life results through their service. (2) The number of workers should be such as to insure progressive movement of the educational enterprise without undue weight upon the workers themselves. (3) Ample provision should be made for prospective leaders to become prepared for the specific tasks of religious education and for leaders already in service to improve their knowledge and skill. (4) All leaders in a unified religious education enterprise should work under supervision of a general director in the interest of unity of purpose and effort.[11]

6. *Standards of organization.* (1) The grouping of pupils for instruction should be based on their achievement in school work and personal characteristics as ascertained by scientific tests. (2) In any religious education project all functions should be in such correlation as to form among them an organically unified process toward the common and final religious and moral ends or objectives. (3) The physical equipment, such as buildings and materials for instruction, should be of such amount and character as to facilitate instruction according to accepted pedagogical standards. (4) Time must be provided for religious education in sufficient amount and proper distribution to make possible the accomplishment of the religious and moral objectives.

What Are the Principles of Program Making?

By program is meant the plan of procedure by which religious education is to be carried on. It is the projection of the foreseen activities and conditions intended to be set up and engaged in for the realization of preconceived objectives. Such a plan obviously must grow out of deliberation. It is by nature opposed both to impulsive action and to indifference. Activities are determined ahead of time in the interest of certain

[10] The nine principles of teaching in Chapter V are especially valuable in relation to this point.

[11] Integration in religious education is amplified in Chapter XXVII.

specially desirable ends lest chance stimuli gain attention and claim energies for less valuable results.

The making of the program is the immediate administrative responsibility of the director of religious education or of the pastor of the church. The defining of objectives, the description of activities and means to be employed, and the prearrangement of these activities on time schedules to be followed are among the director's chief duties. Having been approved by the supreme governing body of the church or community, this program becomes the "blue print" of religious education for that situation.

Program making includes the following functions:

1. Defining the religious education aims or objectives for the particular constituency to be served. These aims will be in harmony with the best general conception of aim. They will be descriptions of what is expected or intended as the end result or outcome of religious education processes.

2. Outlining the procedure for relating the constituency to the religious education task: plans for discovering and enlisting pupils; for discovering, enlisting, and training workers; for the cultivation of favorable public sentiment; for providing financial and moral support; for the exercise of direction and control of the enterprise; and for supplying dynamic force to the same.

3. Describing the educational activities to be carried on: schools, their curricula, their organization, and their management.

4. Constructing of records and tests and of plans for their administration for the evaluation of the process of religious education from time to time in the particular situation involved.

Four principles are of supreme importance in program making:

1. The program should be comprehensive of the whole task of religious education rather than partial. This does not contravene the principle of correlation to be mentioned later.

2. The program should be unified, by which is meant the

adjustment of all activities into an ongoing whole process having a single ultimate aim.[12]

3. The religious education program should be correlated with other educational activities of the same constituency for the double purpose of preventing overlapping and duplication of effort as well as insuring the comprehension of all educational aims and activities necessary to the complete development of children and youth.

4. The program should have sufficient reach into the future to take advantage of the cumulative effect of a comparatively long series of educational activities. Seldom should it be for a shorter time than one year. Longer periods are desirable. Three, five, twenty-five years are not too long periods over which to project the major outlines of a well-conceived program.

Once planned in as much detail as foresight will justify, the program is ready to be carried out. The carrying out of the program thus projected is what is meant by the technical term "administration." It is clear, then, that administration presupposes this projected plan of procedure. One may not, therefore, refer to himself as administrator of religious education unless he be engaged in putting into effect a deliberately planned program of religious education activities. A random worker is in no true sense an administrator.

How Shall Records Be Kept and Utilized?

Records have justification in the facts that past incidents and experiences are often valuable for future reference; and memory is too unreliable for making such incidents, facts, and experiences available whenever needed. For these reasons the director who faithfully administers a practical record system as a part of the religious education program has advantage over the director of a recordless system. He will be able intelligently to project programs because his records give definite information of what has already been done. Budgets of cost can be more accurately made in the light of financial records. Counseling of leaders and pupils will be facilitated by reference to pupil-teacher records.

[12] See Chapter XXVII.

Records are most likely to be made and preserved if a system be devised and adopted for the situation in which records are desired. More or less standardized record systems may be drawn upon for suggestions. But each situation will have its own peculiar emphases calling for records peculiar to itself. The thing to be emphasized at this point is that the system of records must be devised and administered for what they can contribute to the educational program rather than for their own sake.

In the typical situation, records of the following should be kept: (1) Official roster of officers, teachers, and chairmen of committees. (2) Definition of purposes and policy as adopted by official action. (3) Membership statistics, including permanent cumulative record sheets for each pupil; a similar sheet for each teacher; secretary's summary of statistics. (4) Attendance. (5) Activities, including religious services and other meetings; contributions to all causes; activities of groups; activities of individuals. (6) Curriculum: lesson system (if only one); course in each grade; individual lessons where independent. (7) Worship: the general plan and specific plans. (8) Teachers' reports on lessons, methods of work, service, social activities, church membership of pupils, other signs of religious growth, other items of interest, recommendations. (9) Financial records: report of official treasurer; reports of pupil treasurers. (10) The library: teachers' library; pupils' reference library; statistics of use. (11) Growth and use of equipment. (12) Extent to which objectives have been reached within given periods.[13]

Records of matters that will need to be considered in several different relationships should be made in such form as to be so employed with facility. For example, records of individual pupils may be used alphabetically, according to age, sex, denomination, geographical location, achievement rank, and many other orders of classification for statistical and other purposes. For such records, cards or loose sheets are most convenient. In any case, records should be so kept as to lend themselves

[13] The author acknowledges his debt for this list of record items to a seminar under direction of Professor George A. Coe at Union Theological Seminary.

readily to revision. In an educational system, changes in personnel are rapid and continuous, demanding new records in the place of old. If these revisions are not made as changes take place, the records will soon grow useless because they will not be pertinent to current problems.

A word should be said for the keeper of records. On account of their significance, the record keeper should be regarded as an important worker in the religious education enterprise. Probably indifference to records has often resulted in lack of appreciation and proper recognition of the recorder. But with return of appreciation of records there will be return of appreciation of this office.

Tests are also essential to intelligent evaluation of the religious education process from time to time. Tests of program, leadership, organization, pupil development, and many other features are demanded for intelligent evaluation. While religious education has in the past been backward in recognition and use of tests, much progress in this line has recently been made.[14] We need much more study in this direction.

In some quarters, the use of tests, and systematic ratings of pupil progress thereby, is looked upon as out of keeping with religion. This attitude is, however, untenable from any intelligent viewpoint. That it is disappearing is cause for hope that soon religious education will be as exacting in its measurement of progress as it has been in its demand for recognition of its superior significance.[15]

How Shall the Working Organization Be Conceived and Realized?

The vital doctrine of separation of church and state in America has carried with it the assumption that the state cannot be regarded as a religious education agency. This has heightened the problem of what agency, if any, shall be primarily responsible for religious education.[16] This chapter takes the position

[14] Chapter VII, on "Research in Religious Education," offers fruitful suggestions for the point here made.

[15] Watson, G. B., *Experimentation and Measurements in Religious Education* (New York: Association Press, 1927), presents a comprehensive view of available tests. *The International Standards* (Chicago: International Council of Religious Education) provide test schemes.

[16] See Chapters XVIII and XIX.

that the church should be looked upon in our time as the primary religious education agency. This is for the reasons that: First, the church's primary interest is in religion, and society turns automatically to it for religious leadership. Second, the church has a historic record as a pioneer in education. Third, the church is free to promote religion. Fourth, the church makes no class, race, nor sex distinctions in its conception of purpose and plan of action. All of these qualifications seem to be essential to the primary agency, but no other than the church has all of them.

It should be understood, however, that the church is under obligation of coöperative relationship with all agencies that make any contribution to the total religious education process. While it is *primary* agency, it is not *exclusive* agency.

In American education, the basis of organization structure has always been a body of persons designated as "Board of Education." Although it may at times appear under other names, its functions and relationships to the education enterprise are definite and universally accepted. It usually consists of a small number of persons chosen for their interest in education and for the ability they are believed to have to manage educational affairs.

Since the disappearance of religious education from the program of general education and its coming under the direction of the Sunday school, larger and more loosely constructed governing bodies have been customary. But with the coming of the spirit of criticism in the ranks of religious education, expert opinion has spoken in favor of a governing body for religious education similar in make-up and function to that of general education. Not a few local churches and communities have already yielded to this opinion in practice, and the "Board of Religious Education" looms large as a prospect for universal adoption.

The number of persons comprising the board of religious education will be found to be from three to nine, or possibly more, varying with the extent and complexity of the religious education system. It is constituted by the congregation or general governing body in the case of a local church, and by the Council of Religious Education in a community system. Its

functions are similar to those of the analogous body in general education: the adoption of a religious education program and providing for its administration in every part either directly by their own service or through a director. In case the pastor is the recognized director, but not amenable to this board, he, nevertheless, makes the same use of the board as if he were its employee. Such a board, properly constituted, is a valuable asset to any religious education enterprise, for the reasons that: its action may be swift because of its small size; its interest in religious education insures attention to the enterprise; its objective viewpoint makes for impartial criticism of the religious education process; its counsel to the director supplements and corrects his judgment; its mediatory influence upon the constituency maintains a wholesome attitude among them.

The director of religious education stands in the relation of executive to the board of religious education. His function is to organize the factors and to project programs of religious education, and when adopted by the board of religious education, to administer them under its direction. His function within the field of religious education is practically the same as that of superintendent of schools in general education.

The council of religious education already referred to is employed in case two or more individual agencies desire to coöperate in a common religious education enterprise. It is their medium of coöperation, and each is represented in it. It may be the coöperating medium of two or more agencies of the same sect or of different sects, having as its scope a community, a county, a state, or the nation, or it may even be international in its reach.[17]

This chapter is intended as a description of the task which religious education of to-day places in the hands of the director. It must not be inferred, however, that the foregoing is intended as a lasting blue print of organization, administration, and supervision for all future religious education. In the

[17] The International Council of Religious Education coördinates the religious education activities of more than forty denominations in the United States and Canada. Replicas of its central organization are utilized in many states, counties, and cities. See Chapter XVII, Part I.

very nature of the case, these executive functions are charged with the responsibility of constantly revising themselves. They cannot remain static because the factors with which they deal are constantly undergoing change; and the aims toward which they work are constantly evolving. Religious education is a living, moving thing, and must not be run into a mold, but rather be left free for growth.

SUGGESTIONS FOR FURTHER STUDY

1. Make a list of twenty characteristics most essential in a successful teacher of religion and character, to be used by an administrator as a guide in selecting leaders. Defend the right of each trait to a place in this list of twenty.

2. Prepare a detailed schedule for making a religious education survey of a community or of a local church, and make a survey of a specific situation with your schedule as an instrument.

3. Devise a practical record system for a church school.

4. Outline a religious education program for a specific community or for a specific local church.

5. On the basis of principles found in this chapter, make a plan of organization for a church school in a typical community of seventy people, assuming that all of the people are enrolled in the school. Make a plan of organization for a school of religion enrolling five hundred pupils ranging from age four to age twenty-five.

6. Make a detailed plan for securing acceptance of the idea of religious education for all children and youth of a community, including the activities, means, agencies, and time schedule of your procedure.

7. Investigate the plans of the International Council of Religious Education, and those of the major religious denominations, for the training of teachers of religion.

8. Make a list of practical ways of giving recognition to church school workers for their services.

9. Make a critical study of the leadership staff of a specific church school.

10. Make a critical study of the curriculum and the time schedule of a specific church school.

11. Make an evaluation of a specific school of religion, or of a specific department in such a school, by the application of the International Standard for that kind of situation provided by the International Council of Religious Education.

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CHAPTER XXVII

INTEGRATION IN RELIGIOUS EDUCATION

W. A. HARPER[1]

INTEGRATION is not a device. It is a philosophy. It answers a primary urge of human experience, the urge for unity. Psychologists have clearly demonstrated that the normal human being reacts as a whole to every situation, not that one situation may not evoke more emotional response than another, not that the rational, emotional and volitional responses to situations are always experienced in the same or proportional degree, but that every response exhibits rational, emotional, and volitional elements. Unity within the person brings peace of mind and fitness to adjust to the issues and problems that confront. Unity in the educational process makes unity within the person easier of achievement. Inner conflict is disastrous to spiritual equipoise.

Religious education is the highest type of education, in that its prerogative is to unify the facts of the universe, personal and impersonal, and the appreciations, meanings, and values of all experience, personal and racial, with all the lure of the unexplored possibilities of the future, into a consistent and satisfying philosophy of life. Is there a conflict between theology and geology? Then religious education must resolve it. Life cannot be happy, cannot be whole in the absence of such a sense of security, such a sense of safety amid the changes and the advances of experience. We must direct the choices and programs of our living in accordance with the unifying needle of our life-philosophy, pointing always toward the North Star of our aspiring hope.

An integrated personality is the goal of philosophy. Per-

[1] President of Elon College.

sonality is the sum total of what a man is in respect of his impulses, attitudes, habits, and sentiments. The philosophical goal is the integration of all these elements of personality into a consistent symmetry. Character, on the other hand, is what a man is judged to be when his impulses, attitudes, habits, and sentiments have been evaluated in terms of some standard which he or his group accepts as satisfactory. When all a man's personality traits have been integrated in terms of the Christian standard of life, Christian character blooms forth. It is with personality fruiting in Christian character for the individual and the progressive establishment of the Kingdom of God in the earth that religious education finds its realm of service and reason for being. Personal and social integration, therefore, become the goals of religious education.

We cannot, manifestly, hope for efficiency in religious education without applying the principle of integration to the agencies, methods, and materials by which we aim to achieve Christian character and a social order congruent therewith. Have we done this?

OUR PRESENT SITUATION

Since Robert Raikes began organizing his Sunday schools in 1781, the Protestant Church has seen organizations multiply, organizations denominational, interdenominational, and non-denominational, all of them designed to promote the Christian life, until to-day we are literally bewildered by their number. Without attempting to make a complete tabulation of these several agencies, it will help us to realize our present situation to list[2] those most generally met with:

1. The Interdenominational Agencies:
   - The Council of Church Boards of Education.
   - The Federal Council Commission on Christian Education.
   - The International Council of Religious Education.
   - The Foreign Missions Council.
   - The Home Missions Council.
   - The Missionary Education Movement.
   - The United Society of Christian Endeavor.
   - The Council of Women for Home Missions.
   - The Central Committee on the United Study of Foreign Missions.

[2] A more nearly complete list will be found in Chapter XXIX.

The Interdenominational Young People's Commission.
The Interdenominational Student Conferences.
Baraca and Philathea Movement.
National Federation of American Students.
Federated Student Committee.
Interdenominational Student Conference.
Interdenominational Council on Christian Work with Students.

2. Nondenominational Agencies:
The Y. M. C. A.
The Y. W. C. A.
The Association of American Colleges.[3]
The Religious Education Association.
The American Sunday School Union.
The World's Sunday School Association.
The Boy and Girl Scouts.
The Camp Fire Girls.
The Student Volunteer Movement.
The Committee on Missionary Preparation.
The American Bible Society.
The Conference of Theological Seminaries.
The Association of Biblical Instructors in Colleges and Universities.
The Conference of Church Workers in Universities.
Various Professional Advisory Groups.
Various Standardizing Agencies.
Various Research Groups.
Student World Movement.
Student Fellowship for Christian Life Service.
The Liberal Arts College Movement.
National Council on Religion in Higher Education.
Association of Teachers of Religion.
American Association on Religion.
National Student-Faculty Conference on Education.

3. Denominational Agencies:
Boards of Christian Education.
The Sunday School Board.
The Board of Education.
The Young People's Board.
The Home Mission Board.
The Foreign Mission Board.
The Publishing Board.
The Stewardship Board.
The Board of Evangelism.
The Board of Social Service.
Boards for Denominational Benevolences, such as the care of aged ministers, for children, for homes for the aged, for hospitals, etc.

[3] Began as in interdenominational organization. Later became nondenominational.

The Committee on Week-Day Religious Education.
The Committee on Daily Vacation Bible Schools.
Denominational Student Conferences.
Young People's Congresses.

In justification of this array of agencies it is alleged that we would not have achieved so much as we have in their absence. It is proper, however, for men to put away childish things. The good must not become the enemy of the best. Let us admit that these organizations had, at the time of their origin, ample reason for being. Does that mean we should perpetuate these cleavages to-day? Is our interest in organizations or in promoting life? One would almost think that Jesus declared he came to bring his followers more abundant organization. Did he?

WEAKNESS OF OUR PRESENT SITUATION

We know there is something lacking in our agencies of religious education as at present constituted. It is conceded well-nigh unanimously that the finest product of human history is the Christian religion, that its possibilities summate all the hopes and aspirations of the human heart. Every Christian too feels it to be his duty as well as his privilege to propagate this religion to the ends of the earth. We have been engaged in this enterprise some nineteen hundred years. With what result? Not one-third of the earth's population is even nominally Christian. And sadder still, our entire missionary program is being called in question by the very persons whom it is designed to help. They like our Christ, but they don't like us. We are ingloriously inconsistent, they say. We have not integrated our practice with our principles, and we stand ridiculed in the presence of our brothers and sisters of religious systems that we know are far inferior to Christianity. But saddest of all, we cannot even win our own splendid youth to the Christian way. We need a brave and complete reassessment of our present agencies of religious education. In this process of evaluation we must keep steadily in mind that Jesus counted persons as of supreme worth and that all agencies, to merit his approval, must minister to and promote their highest and best interests.

He who faces our present situation as it is cannot fail to sense certain major defects and weaknesses.

Overorganization

There is a common impression that the religious life is hampered by too much organization. We are accustomed to say that we have so much machinery that there is not power sufficient to operate it. A glance at the list of agencies given above will convince that this impression is not without foundation in fact. For example, in the list given there are nine definitely organized agencies for missionary work. Five of them are interdenominational, two nondenominational, and two are denominational. In addition to this, several of the other organizations have missionary programs of instruction or giving, or both.

These organizations are destined to deal with informing children, youth, and adults in regard to missionary aims and objectives in isolation so far as age levels are concerned. Missions appear to be a matter of sex too, if these organizations are to be relied upon. Fundamentally their whole approach is wrong. They conceive that informing persons relative to missions is missionary education and will result in missionary giving. The fact is that missions are but an effort to effectualize our sense of spiritual brotherhood, and this sense to have influence in evoking a becoming response in the way of adequate support for the missionary enterprise must arise out of specific problems involving a consideration of what is the best way for people to live together. Seen in this larger perspective, missionary education will be a natural and inevitable part of religious education. It will not have to be especially provided by separate organizations, but will become an inescapable obligation and consequence of the total religious education program.

To be very specific, when the Church is regarded as a school of Christian living and its primary function recognized to be so to teach the principles of the Christian way of life that personality will fruit in Christian character and the establishment of the Kingdom of God in the earth, including the unexplored possibilities of the spiritual way of life, there will be a single

board of Christian education in the local church. This board will be charged with providing the materials, methods, and organization of religious education for the entire group. In that day in the young people's group, for example, there will be no need of separate organizations to achieve what is now attempted on this age-level through Christian Endeavor, Missionary Society, and Sunday school, not to mention other organizations. The young people's division of the Church will provide an integrated and unified program, and what is more, it will minister with its total program to the whole group and not to selective portions of it.

Educationally speaking, our present state of overorganization is unsound. It presumes that instruction is one thing and expression another, and that the two can and indeed ought to be regarded as separate entities. It further presumes that education is something to be put over on the pupil and that it is teacher-initiated and controlled. We know, however, that we learn not what we are told, but only when our own minds actively engage in the pursuit of solutions to experimental problems. We also know that not only information, but teaching methods and organization also are integral parts of the curriculum. And most revolutionary of all, we now recognize that the real curriculum is the experience of the learner or group of learners, viewed in terms of their personal and the racial experience, and motivated in terms of the unexplored possibilities that lie ahead in the spiritual No-Man's Land of the future.

In one important interdenominational area the impotence of overorganization was recognized and has been dealt with in statesmanly manner. We now have the International Council of Religious Education as the integrated agency to undertake what formerly was the work of the International Sunday School Association, the Sunday School Council of Evangelical Denominations, and the International Lesson Committee. The same denominations were supporting these three agencies. They were in many instances identical in personnel. It was sensible to integrate them into what we now briefly denominate the International Council. Nor is it a secret that the present single agency is doing far more effective work than the three

separate agencies were formerly able to do. But the process needs to go further. All the interdenominational boards, organizations, and agencies working in the general field of religious education should merge with the International Council. The final step will be for the International Council to be incorporated into the Federal Council[4] as its department of Christian education. This seems heresy now, but heresy and prophecy have always been closely related. Heresy with common sense on its side has nothing to fear ultimately.

Duplication of Effort

Overorganization cannot escape resulting in duplication of effort. Let us illustrate by the Christian Endeavor Society and the Sunday school. The Christian Endeavor Society arose as the expressional agency of the Christian life for young people. It justified its separate existence on the ground that the Sunday school was the teaching agency of the Christian life. But Christian Endeavor had to become instructional and the Sunday school had to become expressional. The sad part is that both of them tend to live in a spiritual vacuum, divorced from actual life experiences. For education in general and religious education in particular is the interpretation of the ongoing experiences of life—is a continuous reconstruction of experience in terms of the past as well as of the present, motivated by the Christian standard of living as the flying goal of enlarging understanding. But to return to the duplication of effort, both Sunday school and Christian Endeavor were forced to duplicate the programs of the missionary organizations and vice versa, all three of them also having programs of finance.

It must not be supposed that these three organizations are the only sinners nor even the chief sinners in this regard. Practically every religious organization, whether it be local, denominational, interdenominational, or nondenominational, carries on a program of instruction or of propaganda. These programs inevitably conflict and overlap with consequent confusion and dissipation of energy. Every study of the pro-

[4] Full name, Federal Council of Churches of Christ in America.

grams of these several agencies reveals the same indefensible situation. To remedy it by integration of organizations is a demand that Christian educators cannot but eventually undertake.

Mounting Expenses

There is but so much money that can be secured for the agencies of religion. We do not give enough now adequately to accomplish the work of religious education. But when we spend a goodly portion of what we have in the overhead expenses of duplicating organizations, we are unfair to the crying religious needs of the world and the rights of little children. Such misuse of money is not folly—it is tragedy. Here is a problem for scholarly research—to find just what we are spending on the several organizations that serve or essay to serve our religious life and to evaluate the achievements of each organization in terms of its cost. A cynic recently said he would not wish any easier way to make a living than to get a half dozen big men and women to indorse an idea for him by becoming an executive committee for some organization he might inaugurate and then to loose him upon an unsuspecting public. Many of these organizations will perish in the limelight of such an investigation. In the final analysis the members of the local churches bear the cost of all these overhead organizations. That is why the local church is poor and weak and impotent.

Inefficiency

A business enterprise handicapped by overorganization, duplication of effort, and excessive overhead expense is headed for bankruptcy. Such a business is inefficient. But that is the exact condition of our present situation in religious education. We are woefully inefficient. It is a matter of common knowledge, but the Indiana Survey conducted by Dr. Walter S. Athearn gives scientific proof of the fact, and that too in one of our finest commonwealths. This survey shows that 87.7 per cent of all Sunday school teachers fall below the lowest standard for rural public school teachers and that there is

practically no supervision. The buildings available for religious education are inadequate and the educational program material-centered rather than life-centered. To go on spending vast sums of money to perpetuate overhead organizations with great programs but sparse achievements is inexcusable betrayal of a sacred trust. The wise use of funds will not solve our inefficiency, but it will make the solution possible by providing resources for a real program locally and for experimentation.

Personal Character Adversely Affected

A far more serious indictment of our present situation, however, is registered in its failure to serve the individual properly in solving his life problems in accordance with the Christian philosophy of living. This is not wholly chargeable to the existence of competing and duplicating agencies, though it is aggravated by their presence. Inadequate conceptions as to the curriculum, the learning process, the function of the teacher and of the church, and the pupil account for the failure of our religious education program to yield the personal character in individuals which should be its crowning glory, but it has been impossible to experiment adequately in these matters because the energies and resources available in religious education have been absorbed in supporting overhead organizations that have paralyzed progress. And so we find multiple disintegration of personality religiously speaking, on every hand—a situation which means the breakdown of our religious agencies, and if it becomes general, their utter collapse. Too many loyalties paralyze character development and result in disintegrated personality.

Inadequate Social Program

A further serious indictment is the failure of our religious education agencies to effectualize themselves in an adequate social program. The support of organizations has produced the institutional mind, with blind confidence in organizations to effect the proper social reforms, in sublime forgetfulness of the fact that social reforms become effectual in no small measure by individual and local effort. The debilitating effect

of this devotion to institutionalism can only be overcome by restoring to local boards of Christian education the making of their programs on the basis of community needs and in complete integration with the group experience. A church often has to choose between denominational loyalty and doing the part of a good citizen in its local community.

PROPOSED REMEDIES

The situation we have described has not been unknown to religious educators, and they have suggested various remedies for it.

Coöperation

As an administrative device the several boards of a denomination with educational programs have found it expedient to have headquarters offices in one or two centers and at least once a year to hold sessions conjointly. Some of the denominations bring all these boards together once a year as an *ad interim* administrative and legislative group, sometimes adding a few members from the outside, and designate it as the general board or by some equivalent term. The boards, acting through their executives, frequently consult each other and endeavor to work in harmony with each other. They have parceled up the year among them in not a few cases, making it into what they call the church year, and have assigned the respective periods of the church year to the several boards for financial and educational purposes. This approach is educationally unsound, since it rests on the assumption that the boards of a church from headquarters can construct an educational program for the local church in complete disregard of the personal life issues of such local situations.

In the local church coöperation of agencies has likewise been a necessity. It has prevented, for example, such situations as two organizations planning to use the church auditorium for a public exercise at the same time. The young people's Sunday school group, their Christian Endeavor Societies, their Missionary Societies, their Scout and Camp Fire groups will be continually conflicting unless there is a semblance of program-

ing their several activities. Good local spirit is conditioned on such coöperation.

Correlation

A second expedient suggested is correlating programs. It points the way to a complete unity of agencies later to be achieved. At national headquarters, the usual plan is to constitute an interboard committee, which meets as often as necessary and endeavors to prevent duplication of effort and overlapping appeals, financial and otherwise. The church year, which was referred to under coöperation, is modified under this plan, to present a unified appeal for funds under a budget arrangement, though at the specified season each board may make a special appeal for funds outside the budgetary agreement, and may also write letters for financial purposes not to exceed an agreed number during any particular month. During these periods of special emphasis, the editors of the denomination are expected to inform the constituency of the respective board's activities and ministers are requested to give their pulpit utterances the proper coloring. Where there is duplication of effort, it is eliminated so far as possible. The expressional agencies are expected to build their public programs on the instructional programs of the teaching agencies in the interest of a unified impact. This is good, so far as it goes; but it does not go far enough, and it rests on the same fallacious assumption which we pointed out as as underlying coöperative effort, the assumption that the business of headquarters offices is to construct programs for local situations.

The local church approaches correlation much as the denomination does—through its workers' council, or better still, through an executive committee of this council, in which each organization is represented with the pastor and director of religious education or general Sunday school superintendent as additional members *ex officiis*. Each organization, however, maintains its separate official personnel and is possessed of sovereignty and autonomy as to program and activities, though the desire to eliminate overlapping is sincere. Locally the defects of the method at headquarters inevitably reflect them-

selves, because the local leaders feel it their duty to carry out headquarters instructions.

Integration

The atmosphere is electric with measures said to be programs of integration for the entire educational work of the denominations. The first definite program of this character was enunciated by the Christian denomination at its general convention held in Burlington, N. C., in October, 1922, and effective on January 1, 1923. The enabling resolution was as follows:

> It (the board of Christian education) shall have charge of all the conventional interests connected with Christian education, and shall survey, outline, promote, and direct a full program of Christian education and training for Christian life and service reaching from our homes through our churches, communities, schools, and institutions of higher learning, and shall fraternally coöperate with similar departments in other denominations and with organizations having similar objectives.

Closely followed similar action by the Methodist Episcopal Church, the Presbyterian Church in the U. S. A., The Disciples of Christ, the Congregational Church, and other denominations. The executives of these several denominations will be glad to give the details of their merger plans. The latest addition to the ranks of integration is the Methodist Episcopal Church, South, which has combined its Sunday school, Epworth League, and education boards into a single Board of Christian Education. The Christian Church Board of Christian Education on January 1, 1931, merged with the Congregational Foundation for Education, the Congregational Educational Society, and the Congregational Publishing Society, since the Congregational and Christian Churches have merged, but for eight years this board demonstrated that an integrated program of religious education is denominationally possible. It did not have time to make its curriculum ideas effective in local churches, which require a local leadership capable of building source materials into life-experience situations, but its goal it had frequently stated and toward its realization it was moving as rapidly as possible. In some particularly progressive centers, the experience-centered curriculum was being experimented with and successfully.

When the principle of integration is applied to the denominational organizations and agencies for religious education, it will be seen that not more than three boards will be necessary—a Home Board, a Foreign Board, and a Finance Board. The three will constitute the General Board. The Home Board will have complete responsibility for education plus the necessary administrative work connected with home missions, church extension, interdenominational coöperation, publishing, relief, etc. The Foreign Board will have administrative duties only, as respects the homeland, but full responsibility for the program in the missionary lands. Its educational programs for its foreign lands should integrate with those for the homeland, with such adaptations as experience shall suggest. The Finance Board should raise and disburse the funds necessary to operate the programs of the boards, paying the same on the budgetary basis upon requisition of the duly authorized executives. These three boards will not hand down programs, but will furnish source materials or else cite to them which the local leaders may fashion into instruments of clarification and interpretation of the problems and life issues of each separate group. This recognition of the autonomy of the local group and of subgroups within each local group will develop character, and it will function in intelligent and willing support for the denominational enterprises as well as in the progressive establishment of the Kingdom of God in the earth both locally and universally. This procedure will be slow, but it will be sure. It cannot be done by fiat overnight. It must come gradually, but progressively and without cessation of educational programs to effectuate it.

For the local situation there will be a single board of Christian education, composed of persons educationally minded. The pastor and director of religious education will be its chief executives. The workers' council will be used to its fullest capacity. But just as this board will make use of the programs or suggestions coming to it as source materials for effecting its program of religious education, it will accord to each division, department, class, discussion group, parallel autonomy to proceed with its own educational program, using

the board's suggestions so far as possible and over a period of time honestly striving to achieve the board's objectives for the local situation. Here again time and persistency must be relied upon to achieve through educational methods what high-pressure programizing and salesmanship have so far lamentably failed to achieve.

Special approaches to integration locally are the various forms of graded church and of unified and expanded programs. Integration is a principle to be locally adapted and embodied into programs. All such experiments should be heartily encouraged.

THE INTEGRATION OF AGENCIES OTHER THAN DENOMINATIONAL

Integration can be applied far more effectively in denominational agencies than in interdenominational ones. It will be exceedingly difficult to integrate the nondenominational agencies. It would seem that the denominational executives should be able to control the interdenominational agencies by approving their budgets and then subscribing those budgets themselves, thus obviating the necessity of appeals to local churches and individual members of such churches. The Council of Church Boards of Education has operated on this basis from its organization. The Federal Council began that way, but has departed from it. Such a method of financial support will mean financial saving and administrative efficiency. Such procedure will not long tolerate competing and overlapping organizations and so will hasten integration.

As for the nondenominational agencies, the first step would appear to be the scientific study of all the agencies in the field that are appealing for financial aid. This study should reveal the programs, educational, financial, and otherwise, of these agencies and make definite recommendations for their integration. The Institute of Social and Religious Research, the Russell Sage Foundation, or some especially created commission financed by the denominations or private subsidy would be competent to make this survey. Not a few of these agencies would refuse to be surveyed and would eventually be driven out of existence by the pressure of public opinion. Those that

entered into the survey would be forced sooner or later to adopt the integrative and financial arrangements and situations suggested.

The denominations should set up a commission to pass on the budgets and other programs of these nondenominational agencies and should require complete accounting for all funds before indorsement for the future would be forthcoming. No such agency should be allowed to expend more funds for the current year than its budget called for, without the approval of this commission. Any surplus secured during the current year should be applied to the budget of the next year. The denominations can gain control of these nondenominational agencies by giving widespread publicity and approval through their periodicals and traveling secretaries to the agencies only that coöperate with them, saying that only these agencies are recommended for the support of their constituencies. The agencies that are out for revenue chiefly will be gradually eliminated by this process. Those that have a real contribution to make, such as the Religious Education Association, the Y. M. and Y. W. C. A.'s, the Boy Scouts, etc., will be given a new sense of power and effectiveness of appeal. The integration of religious education is demanded and must be effected. The good of persons is our guiding principle. Our present organizations and agencies must promote their interests or yield the stage to those that will.

Locally the community chest idea will care for the nondenominational and interdenominational organizations that appeal to the community as a whole. It will not care for those that use the mails and address a highly selective list of persons known to be wealthy and generous. It is important that Christian leaders be adequately informed as to what calls to recommend to their constituencies. The Inter-Church World Movement has taught us that there is no generous public other than the Christian public to which religious causes may hopefully appeal. Religious educators who are committed to programs of progress, experiment, and efficiency for their work should take counsel together in order to safeguard the resources which are

the only hope of making these forward-looking measures effective.

Locally too, and perhaps along state and national lines, religious education must be integrated with general education. Thomas Jefferson excluded religion from public higher education, and Horace Mann did the same for elementary and secondary education at the public expense. We must find a way to integrate religious education into the total educational program of the nation. The vacation church school and week-day religious education have come to meet the demand for the religious enrichment of life more adequately than our Sunday church schools as at present constituted can possibly do it. All issues and problems are in essence and finality religious problems. There must be freedom to deal with every life-situation in terms of the highest idealism we know, the Christian program of life. The American people are under necessity of finding how religion can be given its rightful, qualitative, evaluating place in all education. Sectarianism now hinders and the idea that instruction makes character also hinders, but neither is a formidable hindrance. What the welfare of persons demands we will do, and that welfare demands that there be no divorcement between religion and education.

THE ULTIMATE GOAL

The ultimate goal of integration will, of course, be the answering of the prayer of our Lord for the oneness of his followers. How wise our Master was! He knew that the religious life must eventuate in unity and that organization, far from being merely a mechanical setting or framework for social living, vitally conditions life itself. So he prayed that his followers might be one, even as he and his Father are one. We are now realizing the sanity of his prayer, though it has taken us many centuries to do it.

Integration in religious education will be perfectly achieved when the divided Christendom which now palsies the Church in its program of service has itself become integrated. Christian union is the hope of the world, and now that we know that the Church is a school of Christian living and its function so

to teach the principles of the Christian way of life that personality will fruit in Christian character and the progressive establishment of the Kingdom of God in the earth, including the alluring pursuit of the unexplored possibilities of the spiritual way of living, we see how reasonable that hope is. Integration is the psychological and philosophical principle that will make practical the brotherhood of man, founded on the fatherhood of God. It will bring unity, but not uniformity, unity in the midst of wholesome diversity. It will thus serve the highest interests of persons in universal terms. It is, therefore, in accord with the mind of Christ.

SUGGESTIONS FOR FURTHER STUDY

1. The future development of the Federal Council of Churches of Christ in America.
2. Reorganization programs of the several denominations.
3. A suggested reorganization of the agencies of religious education of my denomination.
4. Integration applied to my local church.
5. The home department *vs.* the department of the home.
6. Financing an integrated program of religious education.
7. The board of Christian education in an integrated program of religious education.
8. Worship, learning, and activities in an integrated program of religious education.

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PART VII

BIBLIOGRAPHY AND DIRECTORY

CHAPTER XXVIII

A SELECTED BIBLIOGRAPHY OF RELIGIOUS EDUCATION

LAIRD T. HITES[1]

THIS bibliography makes no pretense to being either complete or inclusive. The books selected were chosen from a list perhaps five times as great as the one which is given here. Textbooks for children's groups have been omitted, and most of those for adult groups. The purpose of the compiler is simply to offer to religious educators actually engaged in the practical task of educating persons in religion profitable suggestions for their reading. A vast amount of valuable material, found in current periodicals, has been omitted through lack of space. Several exceedingly important fields of interest, such as religious education and the liquor problem, and religious education for peace or war, have been neglected —again lack of space.

A number of books have been starred with an asterisk (*). In the opinion of the compiler these books are of particular value in their field and might serve as the nucleus of a small working library. However, where twenty good books are listed, covering as many different phases of a subject, a compiler would be indeed rash to say that one is the *very best.*

It is understood, of course, that book prices are subject to change without notice. Frequently, too, dollar editions of good books appear.

Especial attention should be called to the standardizing bulletins of the International Council of Religious Education. Any reader interested in developing a particular department of the church school, or in projecting a leadership training class, would very wisely write the International Council for its bulletin of standards for the particular work in mind (203 North Wabash Avenue, Chicago).

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This present bibliography is a revision and amplification of an earlier bibliography published in *Religious Education,* December, 1926.

CLASSIFICATION

I. Physical and Mental Aspects of Personality

1. The Physical Basis of Character
2. The Psychological Basis of Character
   - A. General Factors
   - B. Genetic Factors
3. Psychological Groups
   - A. Childhood
   - B. Adolescence
   - C. Problem Children

II. Religious Education and the Home

1. Books for Parents
2. Books Especially for Fathers
3. Books Especially for Mothers
4. About Boys
5. About Girls
6. Religion in the Home
7. Education in Matters of Sex

III. Learning and Teaching

1. The Learning Process
2. The Teaching Process
3. Teacher Training

IV. Nature and Principles of Relicious Education

1. The Nature of Religion
2. The Psychology of Religious Experience
3. Religion Expressed in Living
4. The Rural Church
5. Principles of General Education
6. Principles of Religious Education
7. History of Religious Education

V. Organization and Administration of Religious Education

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2. Organization by Age Groups
3. Administration and Supervision

4. Religious Education and Public Schools
5. Religious Education in the Colleges
6. Week-Day Church Schools
7. Vacation Church Schools
8. Buildings for Religious Education

VI. Method in Religious Education

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3. The Bible in Religious Education
4. Use of Art and Motion Pictures
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7. Worship
8. Evangelism
9. Stories and Story-Telling
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VIII. Testing—Measurements—Surveys

IX. Addresses of Publishers

I. PHYSICAL AND MENTAL ASPECTS OF PERSONALITY

1. The Physical Basis of Character

Baker, S. J., Child Hygiene, 1925 (Harper) $5.00
Baker, S. J., The Growing Child, 1923 (Little Brown) 1.00
Baker, S. J., Healthy Babies, 1923 (Little Brown) 1.25
Baker, S. J., Healthy Children, 1923 (Little Brown) 1.25
Bayley, M. E., Practical Talks on the Care of Children, 1922 (Dutton) 3.50
Child, C. M., Physiological Foundations of Behavior, 1924 (Holt) 5.00
*Crawford and Menninger, The Healthy Minded Child, 1930 (Coward McCann) 1.75
Faegre and Anderson, Child Care and Training, 1929 (U. of Minnesota) 2.00
Gesell, A., Infancy and Human Growth, 1928 (Macmillan) 3.50

International Handbook of Child Care and Protection, 1928 (Longmans) $4.00
*Jennings, H. S., The Biological Basis of Human Nature, 1930 (Norton) 4.00
Shinn, M. W., Biography of a Baby, 1900 (Houghton) .. 1.75
Smith and Greene, Baby's First Two Years, rev. 1924 (Houghton) 1.75
Terman and Almack, Hygiene of the School Child, rev. 1929 (Houghton) 2.50
Tyler, J. M., Growth and Education, 1907 (Houghton) ... 2.15

2. The Psychological Basis of Character

A. General Factors

Allport, F. H., Social Psychology, 1924 (Houghton) 2.50
Benjamin, Harold, An Introduction to Human Problems, 1930 (Houghton) 2.75
Berman, Louis, The Religion Called Behaviorism, 1927 (Boni and Liveright) 1.75
Bernard, L. L., Introduction to Social Psychology, 1926 (Holt) 4.50
Black, Hugh, Culture and Restraint, 1924 (Revell) 2.00
Bode, B. H., Conflicting Psychologies of Learning, 1929 (Heath) 2.00
Burgess, E. W., ed., Personality and the Social Group, 1929 (U. of Chicago) 3.00
Burnham, W. H., The Normal Mind, 1924 (Appleton) ... 2.75
Coffin, Joseph, Personality in the Making, 1923 (Houghton) 2.50
Colvin, Bagley, and McDonald, Human Behavior, rev. 1929 (Macmillan) 1.60
Denison, J. H., Emotion as the Basis of Civilization, 1928 (Scribner) 5.00
Dewey, John, Human Nature and Conduct, 1927 (Holt) .. 2.25
Dimnet, E., The Art of Thinking, 1928 (Simon and Schuster) 2.50
Dorsey, G. A., Why We Behave Like Human Beings, 1925 (Harper) 3.50
Elkind, H. B., ed., The Healthy Mind, 1929 (Greenberg) 3.50
Flewelling, R. T., Creative Personality, 1926 (Macmillan) 2.50
*Groves and Blanchard, Mental Hygiene, 1930 (Holt) .. 4.00

HARTSHORNE AND MAY, Studies in Deceit, 1929 (Macmillan) $4.50
HARTSHONE AND MAY, Studies in Service and Self-Control, 1929 (Macmillan) 2.75
HARTSHORNE AND MAY, Studies in Organization of Character, 1930 (Macmillan) 2.75
HAYNES, FRED E., Criminology, 1930 (McGraw-Hill) 3.50
JACKS, L. P., The Inner Sentinel: A Study of Ourselves, 1930 (Harper) 2.00
JASTROW, JOSEPH, The Psychology of Conviction, 1918 (Houghton) 3.00
JUDD, C. H., Psychology of Secondary Education, 1927 (Ginn) 2.20
KING, W. P., ed., Behaviorism, A Battle Line, 1930 (Cokesbury) 2.25
MYERSON, ABRAHAM, Foundations of Personality, 1921 (Little Brown) 3.00
OGDEN, C. K., Meaning of Psychology, 1926 (Harper) 3.00
OVERSTREET, H. A., Influencing Human Behavior, 1925 (Norton) 3.00
RANDALL, J. H., Making of the Modern Mind, 1926 (Houghton) 3.50
ROBACK, A. A., Psychology of Character, 1925 (Harcourt) . 5.50
ROBINSON, J. H., Mind in the Making, 1925 (Harper) 1.00
SMITH AND GUTHRIE, General Psychology in Terms of Behavior, n. d. (Appleton) 2.50
THOMSON, M. K., Springs of Human Action, 1927 (Appleton) 3.00
VAUGHAN, R. M., Significance of Personality, 1930 (Macmillan) 2.50
WALSH, WILLIAM S., Cultivating Personality, 1930 (Dutton) 2.50
WATSON, J. B., Psychology from the Standpoint of a Behaviorist, 1922 (Lippincott) 3.00
WEATHERHEAD, L. D., Psychology in Service of the Soul, 1930 (Macmillan) 2.00
*WICKES, F. G., The Inner World of Childhood, 1927 (Appleton) 3.00

B. Genetic Factors

BLANCHARD, PHYLLIS, The Child and Society, 1928 (Longmans) 2.25

CHAPIN, H. D., Heredity and Child Culture, 1928 (Dutton) $2.50
COE, GEORGE A., The Motives of Men, 1928 (Scribner) 1.00
DANIELSON, F. W., Child Types and the Changing Child, 1923 (Pilgrim) 1.00
DENISON, J. H., The Enlargement of Personality, 1930 (Scribner) 3.00
DEWEY JOHN, Experience and Nature, 1929 (Norton) 3.00
FISHBEIN AND WHITE, Why Men Fail, 1928 (Century) 2.00
FOLLETT, M. P., Creative Experience, 1924 (Longmans) 3.00
GRIGG-SMITH, T., The Child's Knowledge of God, 1920 (Macmillan) 3.00
GROVES AND GROVES, Wholesome Childhood, 1924 (Houghton) 2.00
HALL-QUEST, A. L., It's Not Our Fault; Why Can't We Be Good? 1929 (Liveright) 2.50
*HARTSHORNE, HUGH, Childhood and Character, 1919 (Pilgrim) 1.50
HAVILAND, M. S., Character Training in Childhood, 1921 (Dodd, Mead) 2.00
HOCKING, W. E., Human Nature and Its Remaking, 1923 (Yale) 4.00
JORDAN, D. S., The Heredity of Richard Roe, 1911 (Beacon) 1.25
KIRKPATRICK, E. A., Fundamentals of Child Study, 1917 (Macmillan) 2.00
LORIMER, F., The Growth of Reason, 1929 (Harcourt) 3.75
MAINS, GEORGE P., Mental Phases in a Spiritual Biography, 1928 (Harper) 2.00
MARTIN, H., Formative Factors in Character, 1925 (Longmans) 1.40
MUDGE, E. L., Our Pupils, 1930 (Abingdon) 1.00
*MUMFORD, E. R., The Dawn of Character in the Mind of the Child, 1925 (Longmans) 1.75
MUMFORD, E. R., The Dawn of Religion in the Mind of the Child, 1922 (Longmans) 2.25
NOBLE, EDMUND, Our Slumbering World, 1928 (Holt) 3.00
NORSWORTHY AND WHITLEY, Psychology of Childhood, 1918 (Macmillan) 1.80
O'SHEA, M. V., ed., The Child: His Nature and His Needs, 1924 (Children's Fdn.) 1.00
PATRI, ANGELO, The Problems of Childhood, 1926 (Appleton) 1.75

Pechstein and Jenkins, Psychology of the Kindergarten-Primary Child, 1927 (Houghton) $2.00
Rugg and Shumaker, The Child-Centered School, 1928 (World) 2.40
Seabury, David, Growing into Life, 1928 (Boni and Liveright) 5.00
Shand, A. F., Foundations of Character, 1914 (Macmillan) 6.50
Stapledon, W. O., A Modern Theory of Ethics, 1929 (Dutton) 2.75
Starbuck, E. D., ed., A Guide to Books for Character (Macmillan): I. Fairy Tale, Myth and Legend, 1928.... 2.00
II. Fiction, 1930..... 2.50
Stratton, G. M., Anger: Its Religious and Moral Significance, 1923 (Macmillan)..... 2.25
Taylor, W. S., Readings in Abnormal Psychology and Mental Hygiene, 1929 (Appleton)..... 4.00
Troth, D. C., Selected Readings in Character Education, 1930 (Beacon)..... 3.50
White, W. A., The Mental Hygiene of Childhood, 1919 (Little Brown)..... 1.75

3. Psychological Groups

A. Childhood

Ackerson, Luton, Children's Behavior Problems, 1931 (University of Chicago)..... 4.00
Andrus, Ruth, An Inventory of the Habits of Children from Two to Five Years of Age, 1928 (Teachers College) .50
Arlitt, Ada Hart, The Child from One to Six, 1930 (McGraw-Hill) 2.00
Baldwin and Stecher, Psychology of the Pre-School Child, 1924 (Appleton)..... 2.25
Blanton and Blanton, Child Guidance, 1927 (Century). 2.25
Chave, E. J., The Junior, 1925 (U. of Chicago)..... 1.25
Cook, W. H., Religious Psychology of the Child, 1928 (Morehouse) 1.00
Cooper, Mabel Lee, Seven Psychological Portraits, 1928 (Morehouse) 2.00
*Curti, M. W., Child Psychology, 1930 (Longmans)..... 3.20
Farrington, H. W., Kilts to Togs, Orphan Adventures, 1930 (Macmillan)..... 2.50
Fenton, J. C., Practical Psychology of Babyhood, 1925 (Houghton) 3.50

FURFEY, P. H., Social Problems of Childhood, 1929 (Macmillan) $2.25
GESELL, A., Mental Growth of the Pre-School Child, 1925 (Macmillan) 3.50
HARRISON, ELIZABETH, Unseen Side of Child Life, 1922 (Macmillan) 1.25
HAVILAND, M. S., A Study of Babyhood, 1927 (Westminster) ..... .90
INSKEEP, ANNIE D., Child Adjustment, 1930 (Appleton) .. 2.50
MCCALLUM, EVA B., Character Guidance and Occupations for Children, 1929 (Bethany) 1.00
MCLESTER, AMELIA, The Development of Character Traits in Young Children, 1930 (Scribner) 1.25
MATEER, FLORENCE, Just Normal Children, 1929 (Appleton) 2.00
SWIFT, E. J., The Psychology of Childhood, 1930 (Appleton) 2.25
THOM, D. A., Mental Health of the Child, 1928 (Harvard U.) 1.00
WARING AND WILKER, The Behavior of Young Children, 1929 (Scribner) 1.00
WEEKS, A. D., Psychology for Child Training, 1925 (Appleton) 2.00
WHITLEY, MARY T., A Study of the Junior Child, 1923 (Westminster) ..... .60
WHITLEY, MARY T., A Study of the Little Child, 1922 (Westminster) ..... .60
WHITLEY, MARY T., A Study of the Primary Child, 1922 (Westminster) ..... .60
*WILSON, DOROTHY F., Child Psychology and Religious Education, 1928 (Doran) 1.75
ZACHRY, C. B., Personality Adjustments of School Children, 1929 (Scribner) 1.80

B. Adolescence

ABBOTT, MATHER A., The Boy To-Day, 1930 (Revell) 2.00
BIGELOW, M. A., Adolescence, 1924 (Funk and Wagnalls) . .30
*BROOKS, F. D., The Psychology of Adolescence, 1929 (Houghton) 3.00
CHESSER, ELIZABETH S., Youth, 1928 (Dutton) 1.00
EGGLESTON, M. W., Womanhood in the Making, 1923 (Doran) 1.50

ELLIOTT, GRACE L., Understanding the Adolescent Girl, 1930 (Holt) $1.25
HOLLINGWORTH, LETA S., The Psychology of the Adolescent, 1928 (Appleton) 2.00
KING, IRVING, The High School Age, 1914 (Bobbs-Merrill) 1.50
*KUPKY, OSCAR, The Religious Development of Adolescents, 1928 (Macmillan) 1.50
MOXCEY, MARY E., Girlhood and Character, 1916 (Abingdon) 2.00
MOXCEY, MARY E., The Psychology of Middle Adolescence, 1925 (Abingdon) ..... .90
MUDGE, E. L., Psychology of Early Adolescence, 1922 (Abingdon) ..... .75
MUDGE, E. L., Psychology of Later Adolescence, 1926 (Abingdon) ..... .75
RICHARDSON, N. E., Religious Education of Adolescents, 1928 (Abingdon) ..... .90
RICHMOND, WINIFRED, The Adolescent Girl, 1925 (Macmillan) 1.25
SCHWAB AND VEEDER, The Adolescent, His Conflicts and Escapes, 1929 (Appleton) 3.00
STEWART, F. W., A Study of Adolescent Development, 1929 (Judson) 1.00
SWIFT, E. J., The Psychology of Youth, 1927 (Scribner) .. 2.50
TRACY, F., The Psychology of Adolescence, 1924 (Macmillan) 1.50

C. Problem Children

BAGBY, ENGLISH, The Psychology of Personality: An Analysis of Common Emotional Disorders, 1928 (Holt) 2.50
*BAKER, HARRY J., Case Studies in Remedial Teaching, 1929 (Public School) 2.00
BENEDICT, AGNES E., Children at the Crossroads, 1930 (Commonwealth) 1.50
BURT, CYRIL, The Young Delinquent, 1925 (Appleton) ... 5.00
FURFEY, PAUL H., The Gang Age, 1926 (Macmillan) 2.00
GESELL, A., The Retarded Child, 1925 (Public School) .... .60
GLUCK AND GLUCK, Five Hundred Criminal Careers, 1930 (Knopf) 5.00
HARRISON, ELIZABETH, When Children Err, 1924 (Macmillan) 1.25

HEALY, WILLIAM, Mental Conflicts and Misconduct, 1927 (Little Brown) $3.00
HEALY, WILLIAM, Reconstructing Behavior in Youth, 1929 (Knopf) 3.25
*HOLLINGWORTH, LETA S., Gifted Children, 1926 (Macmillan) 2.00
KRETZMANN, P. E., Problems of Adolescence and Youth, 1925 (Lutheran) 1.00
MATEER, FLORENCE, The Unstable Child, 1924 (Appleton) 2.25
MORGAN, J. J. B., Psychology of the Unadjusted School Child, 1924 (Macmillan) 2.00
SAYLES, MARY B., The Problem Child in School, 1925 (Commonwealth Fund) 1.00
STABLEDON, J. K., Your Problems and Mine, 1922 (Public School) 1.50
STEDMAN, L. M., Education for Gifted Children, 1924 (World) 1.80
THOMAS, W. I., The Unadjusted Girl, 1923 (Little Brown) 3.50
VAN WATERS, MIRIAM, Youth in Conflict, 1925 (New Republic) 1.00
WALLIN, J. E., The Education of Handicapped Children, 1929 (Houghton) 2.25

II. RELIGIOUS EDUCATION AND THE HOME

1. BOOKS FOR PARENTS

ADLER, FELIX, Marriage and Divorce, 1915 (Appleton) .. 1.25
BEARD, R. O., ed., Parent Education, 1927 (University of Minnesota) 2.00
BEAVEN, A. W., The Fine Art of Living Together, 1927 (Doran) 1.50
BLATZ AND BOTT, Parents and the Pre-School Child, 1929 (Morrow) 3.00
CLEVELAND, ELIZABETH, If Parents Only Knew, 1929 (Norton) 1.75
DEERING, IVAH E., The Creative Home, 1930 (Smith) 1.50
ELLIS, HAVELOCK, Little Essays on Love and Virtue, 1922 (Doran) 1.50
GALLOWAY, T. W., Parenthood and the Character Training of Children, 1927 (Abingdon) 1.10
GROVES, E. R., The Drifting Home, 1926 (Houghton) ... 2.00
GROVES, E. R., Wholesome Marriage, 1927 (Houghton) .. 2.00
GROVES, E. R., Wholesome Parenthood, 1928 (Houghton) . 2.00

GRUENBERG, S. M., Your Child To-Day and To-Morrow, 1928 (Lippincott) $2.50
HAIRE, NORMAN, Hymen, or The Future of Marriage, 1928 (Dutton) 1.00
HOLT, HAROLD, Building Family Foundations, 1930 (Morehouse) 1.00
JORDAN, G. RAY, Intimate Interests of Youth, 1931 (Cokesbury) 1.50
JOHNSON, MARIETTA, Youth in a World of Men, 1929 (John Day) 2.50
MASON, MARTHA S., ed., Parents and Teachers, 1928, (Ginn) 2.00
MOWRER, E. R., The Family: Its Organization and Disorganization, 1931 (University of Chicago) 3.50
MOXCEY, M. E., Parents and Their Children, 1922 (Abingdon) ..... .75
*MYERS, GARRY C., The Modern Parent, 1930 (Greenberg) . 3.50
NORTON, F. E., Parent Training in the Church School, 1923 (Westminster) ..... .60
PIERCE, FREDERICK, Understanding Our Children, 1926 (Dutton) 2.00
POPENOE, PAUL, Modern Marriage, 1925 (Macmillan) 2.00
Pre-School and Parental Education: Twenty-Eighth Yearbook, 1929 (Public School) 3.75
RICHARDSON, F. H., A Doctor's Letters to Expectant Parents, 1929 (Norton) 1.75
RICHARDSON, F. H., Parenthood and the Newer Psychology, 1926 (Putnam) 1.75
RUDISILL, EARL, The Intimate Problems of Youth, 1929 (Macmillan) 2.00
SANGER, MARGARET, Happiness in Marriage, 1926 (Brentano) 2.00
SAYLES, MARY B., The Problem Child at Home, 1928 (Commonwealth) 1.50
SCHMAUK, EMMA M., In Mother's Arms, n. d. (Lutheran) 1.25
SCHWARTZ, ESTHER L., Parents Prefer Babies, 1930 (Dutton) 2.00
SCOTT, MIRIAM F., Meeting Your Child's Problems, 1922 (Little Brown) 2.00
SPAULDING, C. A., ed., Twenty-Four Views of Marrage, 1930 (Macmillan) 3.00
*THOM, D. A., Everyday Problems of the Everyday Child, 1927 (Appleton) 2.50

Tilson, Marie A., Problems of Pre-School Children: A Basis for Parental Education, 1929 (Teachers College) . . . $1.50
Van Waters, Miriam, Parents on Probation, 1927 (New Republic) 1.00
Your Home, Your Boy, and Scouting (Boy Scouts) 25

2. Books Especially for Fathers

*Cheley, F. H., Adventure of a Prodigal Father, 1916 (Association) 1.00
Cheley, F. H., Dad, Whose Boy Is Yours? 1926 (Wilde) 1.25
Drury, S. S., Fathers and Sons, 1926 (Doran) 1.50
Galloway, T. W., The Father and His Boy, 1922 (Association) 1.25
High, Stanley, The Revolt of Youth, 1923 (Abingdon) . . 1.00
Howard, P. E., Father and Son, 1922 (Harper) 1.00
Raffety, W. E., Brothering the Boy, 1913 (Judson) 1.00
Vincent, W. D., Say, Dad! 1926 (Revell) 1.50

3. Books Especially for Mothers

Barney, C. C., Programs for Mothers' Meetings, 1925 (Pilgrim) 35
Betts, Anna F., The Mother-Teacher of Religion, 1922 (Abingdon) 1.50
Chesser, Elizabeth S., Woman, Marriage, and Motherhood (Funk and Wagnalls) 1.75
Coyle, Grace L., Jobs and Marriage, 1928 (Womans) 1.00
DeNormandie, R. L., The Expectant Mother, 1924 (Funk and Wagnalls) 30
Fisher, D. C., Mothers and Children, 1926 (Holt) 2.00
Kamm, Minnie W., The Pre-School Age: A Mother's Guide to a Child's Occupation, 1925 (Little Brown) 1.50
*Mother, A, Problems of a Little Child, 1928 (Pilgrim) . . . 1.25
Read, Mary, The Mothercraft Manual, 1916 (Little Brown) 2.00
VanBlarcom, C. C., Getting Ready to Be a Mother, 1922 (Macmillan) 1.50
Weelock, Lucy, Talks to Mothers, 1922 (Houghton) 2.00

4. About Boys

Carruth, W. H., Letters to American Boys, n. d. (Bacon) 1.10
Chalmers, B., Boy Scout and His Law, 1928 (Macmillan) 1.25
Dimock and Henry, Camping and Character, 1929 (Association) 3.50

Eggleston, M. W., Around the Camp Fire with Older Boys 1921 (Doran) $1.25
*Johnson, F. W., Problems of Boyhood, 1924 (University of Chicago) 1.25
Mason, Bernard S., Camping and Education, 1930 (McCall) 1.25
O'Neel, Jerold, That Problem Called the Modern Boy, 1931 (Sears) 2.50
Practice of the Scout Oath and Law (Boy Scouts) ..... .25
Puffer J. A., The Boy and His Gang, 1912 (Houghton) .. 1.70
Robinson, C. C., The Boy and His Girl Friends, n. d. (Association) ..... .25
Shaw, C. R., The Jack-Roller, 1930 (University of Chicago) 2.50
Thrasher, F. M., The Gang, 1927 (University of Chicago) 4.00
Verhoeff, Carolyn, All About Johnny Jones, 1907 (Milton Bradley) 1.25

5. About Girls

Cosgrave, J. G., Mothers and Daughters, 1925 (Doran) .. 1.50
Leonard, Eugenie A., Concerning Our Girls and What They Tell Us, 1930 (Teachers College) 2.00
Norris, Marion L., The Business Girl Chooses, 1930 (Abingdon) 1.00
Slattery, M., The Girl and Her Religion, 1913 (Pilgrim) 1.35
Walter, Henriette R., Girl Life in America, 1927 (Womans) ..... .50
*Wembridge, E. R., Other People's Daughters, 1926 (Houghton) 2.50

6. Religion in the Home

American Home Series, some forty paper-bound booklets, each dealing with a specific, practical problem of religious education in the home (Abingdon) ..... each .15 to .25
Brown, F. L., The Sunday School and the Home, 1907 (Harper) ..... .50
Clarke, M., Religion in the Home, 1925 (Morehouse) .... .20
*Cope, H. F., Religious Education in the Family, 1915 (University of Chicago) 1.50
Ferry, D. W., Back to the Home, 1926 (Doran) 1.50
Fiske, G. W., The Changing Family, 1930 (Harper) 2.25
Fiske, G. W., The Christian Family, 1929 (Abingdon) 1.25
Forest, Ilse, Child Life and Religion, 1930 (Smith) 1.50

*Fox, H. W., The Child's Approach to Religion, 1930 (Smith) $1.00
Fretz, F. K., The Family: A Study Book (Lutheran) .... .40
Gilbreth, Lillian M., Living with Our Children, 1928 (Norton) 2.50
Hamilton, G. V., A Research in Marriage, 1929 (Boni) .. 10.00
Hayward and Hayward, The Home and Christian Living, 1931 (Westminster) ..... .75
Sneath and Hodges, Moral Training in School and Home, 1913 (Macmillan) 1.00
Sneath and Hodges, Religious Training in School and Home, 1917 (Macmillan) 1.50
Weigle, L. A., Training of Children in the Christian Family, 1922 (Pilgrim) 1.50
Yarrow, M. P., Christian Fellowship in the Family (Lutheran) ..... .35

7. Education in Matters of Sex

Bigelow, M. A., Sex Education, 1922 (Macmillan) 1.60
Bousfield, Paul, Sex and Civilization, 1925 (Dutton) ... 5.00
Coutts, J. W., The Church and the Sex Question, 1926 (Doran) 2.00
*DeSchweinitz, Karl, Growing Up (for boys and girls), 1928 (Macmillan) 1.75
*Dickerson, Roy E., So Youth May Know: New Viewpoints on Sex and Love, 1930 (Association) 2.00
Eddy, Sherwood, Sex and Youth, 1928 (Doran) ..... .15
Edson, Newell W., Choosing a Home Partner, n. d. (Am. Soc. Hyg. Assn.) ..... .10
Elliott and Bone, Sex Life of Youth, 1929 (Association) 1.50
Exner, M. J., The Question of Petting, n. d. (Association) .15
Galloway, T. W., The Sex Factor in Human Life, 1921 (Am. Soc. Hyg. Assn.) 1.25
Gray, A. H., Men, Women, and God, 1923 (Doran) .... .85
Gruenberg, B. C., Parents and Sex Education, 1923 (Am. Soc. Hyg. Assn.) 1.00
Hall, Winfield S., From Youth into Manhood, 1909 (Association) 1.00
Jefferson, Charles E., Under Seventeen, 1930 (So. Bap.) 1.50
Keller, David H., The Sexual Education Series, ten vols., 1928 (Popular Book Corp.) 2.98
Margold, C. W., Sex Freedom and Social Control, 1926 (University of Chicago) 2.00

MEYER, FULGENCE, Helps to Purity (Catholic), 1929 (St. Francis Book Shop, Cincinnati) $0.75
ROYDEN, A. MAUDE, Sex and Common Sense, 1922 (Putnam) 2.50
*STOWELL, W. L., Sex for Parents and Teachers, 1924 (Macmillan) 2.00
WIGGAM, A. E., Fruit of the Family Tree, 1924 (Bobbs-Merrill) 3.00
WITMER, H. L., Attitudes of Mothers Toward Sex Education, 1929 (University of Minnesota) 1.00
For advice on sex education, write to the American Social Hygiene Association, 370 Seventh Avenue, New York, or to your State Board of Health.

III. LEARNING AND TEACHING

1. THE LEARNING PROCESS

BETTS, G. H., The Mind and Its Education, 1923 (Appleton) 1.90
BURTON, W. H., Nature and Direction of Learning, 1929 (Appleton) 2.25
CADMAN, S. P., Imagination and Religion, 1926 (Macmillan) 1.50
FERGUSON, G. A., How a Modern Atheist Found God, 1912 (Beacon) ..... .85
*FREEMAN, F. N., How Children Learn, 1921 (Houghton) .. 2.00
*HALLIDAY, J. F., Robbing Youth of Its Religion, 1929 (Holt) 2.00
MAGUIRE, E. R., The Group-Study Plan, 1928 (Scribner) 1.80
MCMURRY, F. M., How to Study and Teaching How to Study, 1909 (Houghton) 1.90
MOSSMAN, LOIS C., Principles of Teaching and Learning in the Elementary School, 1930 (Houghton) 1.90
PALMER, A. R., Progressive Practices in Directing Learning, 1929 (Macmillan) 2.00
SHERIDAN, HAROLD J., Growth in Religion, 1929 (Cokesbury) 1.00
THORNDIKE, E. L., *et al.*, Adult Learning, 1929 (Macmillan) 2.25
WHIPPLE, GUY M., How to Study Effectively, rev. 1930 (Public School) ..... .60

2. THE TEACHING PROCESS

ANNETT, E. A., Psychology for Bible Teachers, 1925 (Scribner) 1.50

AVERILL, L. A., The Hygiene of Instruction, 1928 (Houghton) $2.00
BADEN-POWELL, ROBERT, Scoutmastership, 1920 (Putnam) 1.50
BARCLAY, W. C,. Principles of Religious Teaching, 1920 (Abingdon) 1.00
BURTON, W. H., Supervision and the Improvement of Teaching, 1923 (Appleton) 2.25
ESPEY, CLARA E., Leaders of Girls, 1915 (Abingdon) 1.50
FOSTER, E. C., Problems of Intermediate and Senior Teachers, 1917 (Westminster) ..... .60
GAINES, R. E., Guiding a Growing Life, 1927 (Doran) 1.25
*GREGORY, LAYTON, AND BAGLEY, Seven Laws of Teaching 1930 ..... .75
GRIGG-SMITH, T., How to Teach and Organize in the Sunday School, 1923 (Macmillan) ..... .60
HARRIS, H. H., Leaders of Youth, 1922 (Abingdon) 1.00
HOLLEY, C. E., The Teacher's Technique, 1922 (Century) .. 2.00
MCMURRY, C. A., Conflicting Principles in Teaching and How to Adjust Them, 1914 (Houghton) 1.90
MINOR, RUBY, Principles of Teaching Practically Applied, 1924 (Houghton) 1.90
MUMFORD, E. R., How We Can Help Children to Pray, 1923 (Longmans) ..... .75
MUNRO, H. C., The Director of Religious Education, 1930 (Westminster) 1.50
MUNRO, H. C., The Pastor and Religious Education, 1930 (Abingdon) 2.00
MYERS, A. J. W., Teaching Religion, 1928 (Westminster) 1.00
PELL, E. L., Secrets of Sunday School Teaching, 1912 (Revell) 1.25
PERRY, A. C., Discipline as a School Problem, 1915 (Houghton) 2.00
PORTER, M. P., The Teacher in the New School, 1930 (World) 2.00
STORMZAND, M. J., Progressive Methods of Teaching, 1924 (Houghton) 2.00
STREBEL AND MOREHART, The Nature and Meaning of Teaching, 1929 (McGraw-Hill) 2.50
*SUTER, J. W., Creative Teaching, 1925 (Macmillan) 1.25
THOMAS, F. W., Principles and Technique of Teaching, 1927 (Houghton) 2.00
TRALLE, H. E., Psychology of Leadership, 1925 (Century) 1.75

WASHBURNE AND STEARNS, Better Schools, 1928 (John Day) $2.50
WHITE, G. C., Teaching in the Sunday School, 1926 (Cokesbury) 1.00
WILSON, H. B., Modern Methods in Teaching, 1925 (Silver Burdett) 1.64

3. TEACHER TRAINING

BRUMBAUGH, M. G., The Making of a Teacher, 1905 (Harper) 2.00
BURNHAM, W. H., Great Teachers and Mental Health, 1926 (Appleton) 2.25
*CARRIER, BLANCHE, How Shall I Learn to Teach Religion? 1930 (Harper) 1.50
FISHER, D. C., Learn or Perish, 1930 (Liveright) 1.00
FISHER, D. C., Why Stop Learning? 1927 (Harcourt) ... 2.00
FOSTER, E. C., Starting to Teach (boys), 1924 (Association) 1.25
JAMES, WILLIAM, Talks to Teachers, 1900 (Holt) 2.00
LEWIS, HAZEL A., Programs for Teachers' Conferences, 1922 (Pilgrim) ..... .60
MCKIBBEN, F. M., The Community Training School, 1920 (Abingdon) ..... .15
SHAVER, E. L., Programs for Teachers Meetings, 1928 (Pilgrim) ..... .50
*WEIGLE, L. A., The Pupil and the Teacher, Two Sections, 1917 (Pilgrim), each ..... .25

The International Council of Religious Education, 203 North Wabash Avenue, Chicago, has developed an excellent standard teacher training course. Write them about it; or write your state council of religious education, or your denominational board.

IV. NATURE AND PRINCIPLES OF RELIGIOUS EDUCATION

1. THE NATURE OF RELIGION

AMES, EDWARD S., Religion, 1929 (Holt) 3.00
ANSON, HAROLD, Authority in Religion, 1929 (Century) .. 1.50
AUBREY, E. E., Religion and the Next Generation, 1931 (Harper) 2.00
AYRES, C. E., Science, the False Messiah, 1928 (Bobbs-Merrill) 3.00

BAILLIE, JOHN, The Interpretation of Religion, 1928 (Scribner) $4.00

BARNES, HARRY E., The Twilight of Christianity, 1929 (Vanguard) 3.00

BARTON, BRUCE, What Can a Man Believe? 1928 (Bobbs-Merrill) 2.50

BETTS, GEORGE H., The Beliefs of Seven Hundred Ministers, 1929 (Abingdon) 1.00

BRIGHTMAN, EDGAR S., The Problem of God, 1930 (Abingdon) 2.00

BROWN, C. R., Why I Believe in Religion, 1925 (Macmillan) 1.00

BROWN, W. A., Pathways to Certainty, 1930 (Scribner) ... 2.50

BRUNNER, H. E., The Theology of Crisis, 1930 (Scribner) . 1.75

CABOT, R. C., What Men Live By, 1914 (Houghton) 2.50

CADMAN, S. PARKES, The Christ of God, 1929 (Macmillan) 1.75

CARR, H. W., Changing Backgrounds in Religion and Ethics, 1927 (Macmillan) 2.00

CASE, S. J., Jesus, A New Biography, 1927 (University of Chicago) 3.00

COOPER, C. C., Religion and the Modern Mind, 1929 (Harper) 2.00

D'ARCY, C. F., The Christian Outlook in the Modern World, 1930 (Macmillan) 1.75

DAY, ALBERT E., Present Perils in Religion, 1928 (Abingdon) 1.25

DAY, ALBERT E., Revitalizing Religion, 1930 (Abingdon) .. 1.25

DEWEY, JOHN, The Quest for Certainty, 1929 (Minton-Balch) 4.00

DOUGLASS, L. C., Those Disturbing Miracles, 1927 (Harper) 2.00

DUNHAM, C. F., Christianity in a World of Science, 1930 (Macmillan) 2.00

EDDINGTON, A. S., Science and the Unseen World, 1929 (Macmillan) 1.25

EDWARD, K., Religious Experience: Its Nature and Truth, 1926 (Clark) 3.00

FOSDICK, H. E., Adventurous Religion, 1926 (Harper) 2.00

FOSDICK, H. E., Assurance of Immortality, 1913 (Macmillan) 1.00

FOSDICK, H. E., The Meaning of Prayer, 1915 (Association) 1.00

GARDNER, PERCY, The Interpretation of Religious Experience, 1931 (Cokesbury) $2.00
GARRISON, W. E., Affirmative Religion, 1928 (Harper) ... 2.00
GILKEY, CHARLES W., Present-Day Dilemmas in Religion, 1928 (Cokesbury) 1.50
GORE, CHARLES, The Reconstruction of Belief, 1927 (Scribner) 2.75
*HARKNESS, GEORGIA, Conflicts in Religious Thought, 1929 (Holt) 2.00
HAYDEN, A. E., The Quest of the Ages, 1929 (Harper) .. 2.50
HICKS, G., Eight Ways of Looking at Christianity, 1927 (Macmillan) 1.50
HOCKING, W. E., The Meaning of God in Human Experience, 1912 (Yale) 4.00
*HORTON, W. M., Theism and the Modern Mood, 1930 (Harper) 2.00
HUME, R. E., The World's Living Religions, 1924 (Scribner) 1.75
JONES, E. STANLEY, The Christ of Every Road, 1930 (Abingdon) 1.50
KING, W. P., ed., Humanism, Another Battle Line, 1931 (Cokesbury) 2.25
KINGDON, FRANK, Humane Religion, 1930 (Abingdon) ... 2.50
KNUDSON, A. C., The Doctrine of God, 1930 (Abingdon) .. 3.50
KRUMBINE, M. W., Ways of Believing, 1931 (Harper) ... 2.00
LUCCOCK, H. E., Jesus and the American Mind, 1930 (Abingdon) 2.00
MACINTOSH, D. C., The Reasonableness of Christianity, 1925 (Scribner) 1.50
MATHER, K. F., Science in Search of God, 1928 (Holt) ... 2.00
MATHEWS, SHAILER, Faith of Modernism, 1924 (Macmillan) 1.50
MCCONNELL, F. J., Humanism and Christianity, 1928 (Macmillan) 1.75
MERRILL, WILLIAM P., Liberal Christianity, 1925 (Macmillan) 1.75
MURRY, J. M., Jesus, Man of Genius, 1926 (Harper) 2.50
NEWTON, JOSEPH F., Things I Know in Religion, 1930 (Harper) 2.00
NIXON, J. W., An Emerging Christian Faith, 1930 (Harper) 2.50
PRINGLE-PATTISON, A. S., Studies in the Philosophy of Religion, 1930 (Oxford) 4.25

*Puglisi, Mario, Prayer, 1929 (Macmillan) $2.50
Reese, C. W., Humanist Religion, 1931 (Macmillan) 1.00
*Roberts, Richard, The Christian God, 1929 (Macmillan) 1.50
Ross, J. Elliott, Truths to Live By, 1929 (Holt) 2.00
Schmidt, N., The Coming Religion, 1930 (Macmillan) 2.00
Sellars, Roy W., Religion Coming of Age, 1928 (Macmillan) 2.50
Silver, Abba H., Religion in a Changing World, 1930 (Smith) 2.00
Smith, G. B., Current Christian Thinking, 1928 (University of Chicago) 2.00
Soper, E. D., What May I Believe? 1927 (Abingdon) 1.50
Stevens, S. N., Religion in Life Adjustments, 1930 (Abingdon) 1.50
Streeter, B. H., Reality, 1927 (Macmillan) 2.50
*Sweet and Fahs, Exploring Religion with Eight-Year-Olds, 1930 (Holt) 2.50
Symonds, P. M., Nature of Conduct, 1928 (Macmillan) .. 1.90
Trattner, E. R., The Autobiography of God, 1930 (Scribner) 2.50
Van Dusen, H. P., ed., Ventures in Belief, 1930 (Scribner) 2.00
Wieman, H. N., The Wrestle of Religion with Truth, 1927 (Macmillan) 2.50

2. The Psychology of Religious Experience

*Ames, E. S., The Psychology of Religious Experience, 1910 (Houghton) 5.00
Baillie, J., The Roots of Religion in the Human Soul, 1925 (Doran) 2.00
Barbour, Clifford E., Sin and the New Psychology, 1930 (Abingdon) 2.00
Brown, William A., Beliefs That Matter, 1928 (Scribner) 2.75
Bruce, W. S., Psychology of Christian Life and Behavior, 1923 (Scribner) 2.75
Clark, Elmer T., Psychology of Religious Awakening, 1929 (Macmillan) 2.50
Coe, George A., Psychology of Religion, 1916 (University of Chicago) 2.25
Conklin, E. S., Psychology of Religious Adjustment, 1929 (Macmillan) 2.00
Coutts, J. W., The Art of Living, 1930 (Smith) 1.50

DRESSER, H. W., Outlines of the Psychology of Religion, 1929 (Crowell) $3.00
ELLIOTT, H., Bearing of Psychology upon Religion, 1927 (Association) 1.00
GARDNER, PERCY, The Interpretation of Religious Experience, 1931 (Cokesbury) 2.00
GRENSTED, L. W., Psychology and God, 1930 (Longmans) 4.00
HALLIDAY, W. F., Psychology and Religious Experience, 1930 (Smith) 3.00
*HICKMAN, F. S., Introduction to the Psychology of Religion, 1926 (Abingdon) 3.00
HODGE, A., Prayer and Its Psychology, 1931 (Macmillan) .. 2.25
HORTON, W. M., A Psychological Approach to Theology, 1931 (Harper) 2.50
JOSEY, C. C., Psychology of Religion, 1927 (Macmillan) .. 2.50
MACLEOD, A. B., Mental Hygiene as Taught by Jesus, 1925 (Macmillan) 1.50
MATTHEWS, W. R., ed., Psychology and the Church, 1925 (Macmillan) 1.50
OLIVER, JOHN, Fear, 1927 (Macmillan) 2.50
POWELL, W. E., Growth of Christian Personality, 1929 (Bethany) 1.25
PRATT, J. B., The Religious Consciousness, 1921 (Macmillan) 2.50
RAHN, CARL, Science and the Religious Life, 1928 (Yale) . 3.00
ROHRBAUGH, L. G., The Science of Religion, 1928 (Century) 3.00
SHERIDAN, H. J., Growth in Religion, 1929 (Cokesbury) .. 1.00
SOCKMAN, R. W., Morals of To-Morrow, 1931 (Harper) .. 2.50
SQUIRES, W. A., Psychological Foundations of Religious Education, 1926 (Doran) 1.25
STOLZ, KARL R., The Psychology of Prayer, 1923 (Abingdon) 1.00
STRACHAN, R. H., The Authority of Religious Experience, 1931 (Cokesbury) 2.50
STRICKLAND, F. L., Psychology of Religious Experience, 1924 (Abingdon) 2.00
*TROUT, D. M., Religious Behavior, 1931 (Macmillan) 2.50
UREN, A. R., Recent Religious Psychology, 1929 (Scribner) 3.50
WEST AND SKINNER, Psychology for Religious and Social Workers, 1930 (Century) 3.00
WRIGHT, W. K., A Student's Philosophy of Religion, 1922 (Macmillan) 2.50

YELLOWLEES, D., Psychology's Defense of the Faith, 1930 (Smith) $2.00

3. RELIGION EXPRESSED IN LIVING

ASHLEY, G. T., From Bondage to Liberty in Religion, 1919 (Beacon) 1.65
BELDEN, A. D., Religious Difficulties of Youth, 1929 (Cokesbury) 1.50
BETTS, EISELEN, AND COE, Religion and Conduct, 1930 (Abingdon) 2.00
BREWBAKER, C. W., Adventurous Youth, 1930 (Revell) ... 1.25
BRIGHTMAN, E. S., The Finding of God, 1931 (Abingdon) 2.00
BROWN, WILLIAM A., The Church in America, 1922 (Macmillan) 2.00
DAWSON, H. C., Progress and Religion, 1929 (Longmans) . 4.00
DOUGLASS, H. P., The Church in the Changing City, 1927 (Doran) 4.00
DRAKE, DURANT, The New Morality, 1928 (Macmillan) .. 2.50
DUNCAN, W. W. T., The Preacher and Politics, 1930 (Abingdon) 1.25
ELLWOOD, C. A., Man's Social Destiny, 1929 (Cokesbury) .. 1.00
FISCHER, E. E., Social Problems, The Christian Solution, 1927 (Lutheran) 1.25
GILKEY, C. W., Present-Day Dilemmas in Religion, 1928 (Cokesbury) 1.50
GILKEY, J. G., Solving Life's Everyday Problems, 1930 (Macmillan) 1.75
HARPER, W. A., Youth and Truth, 1927 (Century) 1.50
*HAYWARD, P. R., The Dream Power of Youth, 1930 (Harper) 2.00
HIGH, STANLEY, The Church in Politics, 1930 (Harper) ... 2.00
HOUGH, LYNN H., Personality and Science, 1930 (Harper) 2.00
HOYLAND, J. S., Teaching of Jesus on Human Relations, 1930 (Cokesbury) ..... .50
INQUIRY, Why the Church? 1925 (Association) ..... .90
JACKS, L. P., Constructive Citizenship, 1928 (Doran) 2.00
JENKINS, BURRIS, American Religion as I See It Lived, 1930 (Bobbs, Merrill) 2.00
KING, W. P., ed., Social Progress and Christian Ideals 1931 (Cokesbury) 2.25
LARRY, Thoughts of Youth, 1930 (Association) 1.25
LEACH, W. H., Church Publicity, 1929 (Cokesbury) 2.25

LIPPMAN, WALTER, Preface to Morals, 1929 (Macmillan) $2.50
*LYND AND LYND, Middletown, 1929 (Association) 5.00
McADOO, W. G., The Challenge: Liquor and Lawlessness, 1928 (Century) 2.00
McAFEE, C. B., The Christian Message and Program, 1929 (Westminster) 1.35
McCOWN, C. C., The Genesis of the Social Gospel, 1929 (Knopf) 3.00
McDOWELL, W. F., Them He Also Called, 1929 (Abingdon) 1.00
McNEILL, J. T., Unitive Protestantism, 1930 (Abingdon) 3.00
McRAE, GLENN, Message and Program of the Christian Religion, 1930 (Bethany) 1.25
MOORE, J. F., Will America Become Catholic? 1931 (Harper) 2.00
MYERS, JAMES, Religion Lends a Hand, 1929 (Harper) ... 1.50
NEVIUS, W. N., The Meaning of the Moral Life, 1930 (Noble and Noble) 2.25
NIEBUHR, H. R., Social Sources of Denominationalism, 1929 (Holt) 2.50
NIXON, J. W., The Moral Adequacy of Christianity, 1931 (Harper) 2.50
NORTON, W. B., Church and Newspaper, 1930 (Macmillan) 2.50
OXNAM, G. B., Youth and the New America, 1928 (M. E. M.) 1.00
PAGE, KIRBY, Jesus or Christianity, 1929 (Doran) 2.00
PASLEY, FRED D., Al Capone, 1931 (Ives Washburn) 2.50
PIPER, DAVID R., Community Churches, 1928 (Willett) .. 1.50
RANDALL, J. H., Religion and the Modern World, 1929 (Stokes) 1.50
SHOEMAKER, S. M., A Young Man's View of the Ministry, 1923 (Association) 1.25
*WIEMAN, H. N., The Issues of Life, 1930 (Abingdon) 2.00

4. THE RURAL CHURCH

BRUNNER, E. S., Tested Methods in Town and Country Churches, 1923 (Doran) 1.25
BRUNNER, E. S., Village Communities, 1927 (Doran) 2.25
BUTTERFIELD, K. L., A Christian Program for the Rural Community, 1925 (Cokesbury) 1.50
DOUGLASS, H. P., How Shall Country Youth Be Served? 1926 (Doran) 2.50

*Felton, R. A., What's Right with the Rural Church, 1930 (Westminster) $1.00
Hamilton, C. H., Religious Education in Relation to Rural Life, 1929 (Virginia Council of R. E.) .....
Hargreaves, J. R., Community Religion, 1930 (Harper) .. 1.00
Harlan, R. A., A New Day for the Country Church, 1926 (Cokesbury) 1.25
Hewitt, A. W., Steeples Among the Hills, 1926 (Abingdon) 1.75
Middleton, E. L., Building a Country Sunday School, 1923 (Revell) 1.25
O'Hara, E. V., The Church and the Country Community, 1927 (Macmillan) 1.25
Roadman, Earl A., The Country Church and Its Program, 1925 (Abingdon) ..... .50
Sims, N. L., Elements of Rural Sociology, 1928 (Teachers College) 3.75
Thornton, E. W., Lord's Day Worship Services, 1930 (Standard) 2.50
Vogt, P. L., Church Coöperation in Community Life, 1921 (Abingdon) 1.00
Wilson, W. H., The Farmer's Church, 1925 (Century) .. 2.00
Wilson, W. H., Rural Religion and the Country Church, 1927 (Revell) 1.25

5. Principles of General Education

Almack and Lang, Problems of the Teaching Profession, 1925 (Houghton) 1.90
Bagley, W. C., Education, Crime, and Social Progress, 1931 (Macmillan) 1.20
Bell, B. I., Common Sense in Education, 1928 (Morrow) . 2.50
Bode, B. H., Modern Educational Theories, 1927 (Macmillan) 1.80
*Bower, W. C., Character Through Creative Experience, 1930 (University of Chicago) 2.50
Butterworth, J. E., The Parent-Teacher Association and Its Work, 1928 (Macmillan) 1.25
*Chapman and Counts, Principles of Education, 1924 (Houghton) 2.75
*Cobb, Stanwood, The New Leaven, 1928 (John Day) 2.50
Dearborn, N. H., An Introduction to Teaching, 1925 (Appleton) 1.80
Dewey, J. and E., Schools of To-Morrow, 1915 (Dutton) . 2.00

FINNEY, R. L., Sociological Philosophy of Education, 1929 (Macmillan) $2.50
FOREST, ILSE, Pre-School Education, 1927 (Macmillan) ... 1.80
GERMANE AND GERMANE, Character Education, 1929 (Silver, Burdette) 2.80
HARRIS, P. E., Changing Conceptions of School Discipline, 1928 (Macmillan) 2.00
HART, J. K., A Social Interpretation of Education, 1929 (Holt) 4.50
KILPATRICK, W. H., Education for a Changing Civilization, 1926 (Macmillan) 1.00
KLAPPER, PAUL, Contemporary Education, 1929 (Appleton) 2.40
LEIGHTON, J. A., Individuality and Education, 1928 (Appleton) 2.00
LEWIS, MARY H., An Adventure with Children, 1928 (Macmillan) 1.50
MARTIN, E. D., The Meaning of a Liberal Education, 1926 (Norton) 3.00
MELVIN, A. GORDON, Progressive Teaching, 1929 (Appleton) 2.00
MIRICK, G. A., Progressive Education, 1923 (Houghton) .. 1.90
MOORE, E. C., What Is Education? 1915 (Ginn) 1.48
NEUMANN, H., Education for Moral Growth, 1924 (Appleton) 2.00
OSBORN, H. F., Creative Education, 1927 (Scribner) 1.60
PEFFER, N., New Schools for Older Students, 1926 (Macmillan) 2.50
THWING, C. F., Education and Religion, 1929 (Macmillan) 2.00
TROTH, D. C., Selected Readings in Character Education, 1930 (Beacon) 3.50

6. PRINCIPLES OF RELIGIOUS EDUCATION

ATHEARN, W. S., Character Building in a Democracy, 1924 (Macmillan) 1.75
BURNS, JAMES A., Principles, Origin, and Establishment of the Catholic School System in the U. S. (Benziger) 2.50
BURTON, C. E., Finding a Religion to Live By, 1928 (Pilgrim) 1.00
BUSHNELL, HORACE, Christian Nurture (Scribner) 2.00
CAMPAGNAC, E. T., Elements of Religion and Religious Teaching, 1918 (Macmillan) 1.40

Case, A. T., Liberal Christianity and Religious Education, 1924 (Macmillan) $2.00
Coe, G. A., A Social Theory of Religious Education, 1917 (Scribner) 1.75
Coe, G. A., What Ails Our Youth? 1924 (Scribner) 1.00
*Coe, G. A., What Is Christian Education? 1929 (Scribner) 2.50
Davies, J. W. F., Out of Doors with Youth, 1927 (University of Chicago) 1.50
Emme and Stevick, Principles of Religious Education, 1927 (Macmillan) 1.00
Fergusson, E. M., Teaching Christianity, 1929 (Revell) .. 1.50
Fiske, G. W., Purpose in Teaching Religion, 1927 (Abingdon) 1.75
Gordon, G. A., My Education and Religion, 1925 (Houghton) 4.00
*Hickman, Frank S., Can Religion Be Taught? 1929 (Cokesbury) ..... .35
Horne, H. H., This New Education, 1931 (Abingdon) 2.50
Howlett, W. M., ed., Religion, The Dynamic of Education, 1929 (Harper) 1.50
Jacks, L. P., My Neighbor, The Universe, 1929 (Putnam) 1.50
*Lotz, P. H., ed., Studies in Religious Education, 1931 (Cokesbury) 3.50
Mahoney, C. K., The Religious Mind, 1927 (Macmillan) . 2.00
Munro, H. C., The Church as a School, 1929 (Bethany) .. 1.35
Myers, A. J. W., Educational Evangelism, 1925 (Hartford Sem.) 1.00
Myers, A. J. W., What Is Religious Education? 1925 (Hartford Sem.) 1.00
Overton, Grace S., Youth in Quest, 1928 (Century) 1.50
Peabody, F. G., The Religious Education of an American Citizen, 1917 (Macmillan) 1.50
Pope Pius XI, Christian Education of Youth (National Catholic Welfare Conference) ..... .25
Poulson, M. W., Human Nature in Religious Education, 1927 (Deseret) ..... .50
Shackford, J. W., Education in the Christian Religion, 1931 (Cokesbury) 1.50
Shaver, E. L., Present-Day Trends in Religious Education, 1928 (Pilgrim) 1.50
Sherman, H. H., Education and Religion, 1929 (Cokesbury) 1.25
Sisson, E. O., Educating for Freedom, 1925 (Macmillan) . 1.40

*Soares, Theodore G., Religious Education, 1929 (University of Chicago) $2.50
Squires, W. A., Educational Movements of To-Day, 1930 (Westminster) 1.25
Stewart, George, Can I Teach My Child Religion? 1929 (Doran) 1.50
Vieth, P. H., Objectives in Religious Education, 1930 (Harper) 2.50
Vieth, P. H., Teaching for Christian Living, 1929 (Bethany) 1.50
Weigle, L. A., American Idealism, 1928 (Yale) 5.50
Weigle, L. A., The Teaching Work of the Church, 1923 (Association) 2.00
Winchester, B. S., Religious Education and Democracy, 1917 (Abingdon) 2.50

7. History of Religious Education

Brown, A. A., History of Religious Education in Recent Times, 1923 (Abingdon) 1.25
Brown, M. C., Sunday School Movements in America, 1901 (Revell) 1.25
Browne, Lewis, Since Calvary, 1931 (Macmillan) 3.50
Harris, J. H., The Story of Robert Raikes, 1900 (Am. S. S. Union) ..... .45
Kandel, I. L., History of Secondary Education, 1930 (Houghton) 3.50
Lankard, F. G., History of the American Sunday School Curriculum, 1927 (Abingdon) 3.00
Monroe, Paul, Textbook in the History of Education, 1915 (Macmillan) 3.50

V. ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION

1. Organization in General

Agencies Working With and For Children, Research Bulletin No. 7 (I. C. of R. E.) ..... .50
Archibald, G. H., The Modern Sunday School, 1926 (Century) 2.00
Beaven, A. W., Putting the Church on a Full-Time Basis, 1928 (Doran) 2.00
Bower, W. C., Religious Education in the Modern Church, 1929 (Bethany) 1.35

Burroughs, P. E., The Functioning Church, 1930 (So. Bap.) $0.60
*Cope, H. F., Organizing the Church School, 1923 (Doran) 1.75
Cuninggim and North, Organization and Administration of the Sunday School, 1925 (Abingdon) ..... .80
Dobbins, G. S., The Efficient Church, 1923 (So. Bap.) ... 1.50
Fergusson, E. M., Church School Administration, 1922 (Revell) 2.00
Foote, E. L., The Church Library: A Manual, 1931 (Abingdon) ..... .75
Getman, A. K., The Church School in Action, 1931 (Abingdon) 1.50
Harper, W. A., An Integrated Program of Religious Education, 1926 (Macmillan) 1.75
Leavell, C. S., The Successful Sunday School at Work, 1924 (Doran) 2.00
McCallum, W. C., The Graded Church, 1930 (Bethany) .. 1.00
Munro, H. C., How to Increase Your Sunday School, 1926 (Bethany) 1.25
Palmer, L. C., Church School Organization and Administration, 1930 (Morehouse) 2.00
*Prescott, E. E., The New Mid-Week Service, 1929 (Cokesbury) ..... .75
Raffety, W. E., A Bigger and Better Sunday School, 1927 (Revell) 1.25
Raffety, W. E., The Smaller Sunday School Makes Good, 1927 (Am. S. S. Union) 1.50
Richards, C. H., Make Your Church Attractive, 1925 (Pilgrim) 1.00
Sensabaugh, L. F., The Small Sunday School: Its Plans and Work, 1926 (Cokesbury) ..... .75
Smith, E. S., The Church Night Service, 1928 (Standard) .75
Smith, R. L., Two Years of Sunday Nights, 1930 (Abingdon) 2.00
Squires, W. A., A Parish Program of Religious Education, 1923 (Westminster) 1.25

2. Organization by Age Groups

A. Childhood

Baldwin, M. J., The Children's Division of the Little Sunday School, 1922 (Westminster) ..... .60

BROCKWAY, MEME, Church Work with Juniors, 1923 (Judson) $1.00
CAMERON, REGINA M., The Junior and the Church, 1926 (Standard) 1.00
*COUNCILOR, HOMER J., The Junior Church, 1928 (Century) 1.50
FLETCHER, M. H., A Successful Cradle Roll System, 1925 (Revell) ..... .75
GATES, SHERWOOD, The Junior Church Manual for 1930 (Doran) 2.00
Guidebook for Leaders of Juniors, 1926 (Westminster) .. .50
KOONTZ, IDA M., Junior Department Organization and Administration, n. d. (Lutheran) ..... .60
RIDER AND CARMAN, Children's Meetings, n. d. (Revell) .. 1.25
SMITH, NORA A., Homemade Kindergarten, 1912 (Houghton) 1.50

B. Early Adolescence

FISKE, G. W., Community Forces for Religious Education, 1923 (Cokesbury) ..... .60
FOSTER, E. C., The Intermediate Department, 1917 (Westminster) ..... .60
GUY, C. A., Scouting and Religion, 1924 (Macmillan) 1.00
HARRIS, H. H., Organization and Administration of the Intermediate Department, 1924 (Cokesbury) ..... .70
RICHARDSON AND LOOMIS, Boy Scout Movement Applied by the Church, 1915 (Scribner) 2.00

C. Later Adolescence

BOYD, C. A., Young People at Work in Baptist Churches, 1928 (Judson) 1.50
FLAKE, A., Young People's and Adult Departments, 1925 (So. Bap.) ..... .60
MAUS, CYNTHIA P., Youth and the Church, 1923 (Standard) 1.50
MAUS, CYNTHIA P., Youth Organized for Religious Education, 1925 (Bethany) ..... .70
MAYER, H. C., The Church's Program for Young People, 1925 (Century) 2.00
MUNRO, H. C., Agencies for the Religious Education of Adolescents, 1925 (Bethany) ..... .70
PHILLIPS AND HARRELL, The Young People's Department of the Sunday School, 1930 (So. Bap.) ..... .60

*Stock, Harry T., Church Work with Young People, 1929 (Pilgrim) $2.00
Stock, Harry T., How to Improve a Young People's Program, 1929 (Pilgrim) ..... .35

D. Adults

Barclay, W. C., Organization and Administration of the Adult Department, 1926 (Abingdon) ..... .70
Brewbaker, C. W., The Adult Program in the Church School, 1925 (Revell) 1.25
Cross, J. A., The Bible Class and the Community, 1923 (Revell) 1.25
Halpenny, E. W., The Adult Division in the Church School, 1922 (Westminster) ..... .60
Hart, J. K., Adult Education, 1927 (Crowell) 2.75
Herbrecht, O. G., Extension Division of the Church School, 1925 (Heidelberg) 1.25
Karnell, M. K. L., The Home Department, 1919 (Westminster) ..... .60
Keppel, F. P., Education for Adults, 1926 (Columbia University) 2.00
*Phillips, W. P., The Adult Department of the Sunday School, 1930 (So. Bap.) ..... .60
Winchester, B. S., The Church and Adult Education, 1930 (Smith) 1.50

3. Administration and Supervision

Anderson, Barr, and Bush, Visiting the Teacher at Work, 1925 (Appleton) 2.00
Ayer and Barr, The Organization of Supervision, 1928 (Appleton) 2.25
Brewbaker, C. W., A Program for Sunday School Management, 1922 (Revell) 1.00
*Brown, F. L., The Superintendent, 1922 (Abingdon) 1.50
Burton, W. H., ed., The Supervision of Elementary Subjects, 1929 (Appleton) 2.40
Chave, E. J., Supervision of Religious Education, 1931 (University of Chicago) 2.50
Flake, A., Sunday School Officers and Their Work, 1923 (So. Bap.) ..... .60
Gee, H. J., Methods of Church School Administration, 1920 (Revell) 1.00
Gist, A. S., ed., Projects in Supervision, 1927 (N. E. A.) . 2.00

HERON, HENRIETTA, The Workers' Conference, 1920 (Standard) $0.75
KLYVER, FAYE H., Supervision of Student-Teachers in Religious Education, 1925 (Teachers College) 1.50
KYTE, G. C., How to Supervise, 1930 (Houghton) 2.40
LEACH, W. H., Church Administration, rev. 1931 (Cokesbury 2.25
MCENTIRE, R. N., The Sunday School Secretary, 1917 (Abingdon) 1.50
MCKIBBEN, F. M., Improving Religious Education Through Supervision, 1931 (Abingdon) 1.25
N. E. A., Third Yearbook: Current Problems of Supervision, 1930 (Teachers College) 2.00
*RAFFETY, W. E., Church School Leadership, 1926 (Revell) 2.00
Report Cards and Equipment, Research Bulletin No. 2 (I. C. of R. E.) ..... .25
SHAVER, E. L., The Teachers' and Officers' Conference (Pilgrim) ..... .15

4. RELIGIOUS EDUCATION AND PUBLIC SCHOOLS

BEHAN, L. T., Religious Teaching in Public Schools, 1927 (Wilson) 1.00
BROWN, S. W., The Secularization of American Education, 1912 (Teachers College) 1.15
CROOKER, J. H., Religious Freedom in American Education, 1903 (Beacon) 1.15
GOLIGHTLY, T. J., Present Status of Teaching of Morals in Public High Schools, 1926 (Peabody School for Teachers) 1.25
GOVE, F. H., Religious Education on Public School Time, 1926 (Harvard) 1.00
HAUSER, C. A., Latent Religious Resources in Public School Education, 1924 (Heidelberg) 2.50
Iowa Plan of Character Education, 1922 (Character Ed. Institute) ..... .25
JACKSON AND MALMBERG, Religious Education and the State, 1928 (Doran) 2.00
MYERS, G. C., Developing Personality in the School, 1931 (Greenberg) 2.50
PALMER, G. H., Ethical and Moral Instruction in Schools, 1909 (Houghton) ..... .80
Religion in the Public Schools, 1919 (Macmillan) 1.00
RENO AND FISHER, The Church, the State, and Church Schools (Lutheran) ..... .10

*Tuttle, H. S., Character Education by State and Church, 1930 (Abingdon) $1.50
Wenner, G. U., Religious Education and the Public School, 1920 (Lutheran) 1.25

5. Religious Education in the Colleges

*Alderton, W. M., *et al.*, Undergraduate Instruction in Religious Education in the U. S., 1928 (Rel. Ed. Assn.) ... 1.00
Angell, R. C., A Study in Undergraduate Adjustment, 1930 (University of Chicago) 2.00
Angell, R. C., The Campus, 1928 (Appleton) 2.50
Athearn, W. S., An Adventure in Religious Education, 1930 (Century) 3.50
Boyer, E. S., Religion in the American College, 1930 (Abingdon) 1.25
Bragdon, Helen D., Counseling the College Student, 1929 (Harvard) 2.50
Briggs, L. R., Men, Women, and Colleges, 1925 (Houghton) 1.50
Burton, E. D., Education in a Democratic World, 1927 (University of Chicago) 2.00
*Charters, J. A., The College Student Thinking It Through 1930 (Abingdon) 1.50
Coffin, J. H., The Soul Comes Back, 1929 (Macmillan) ... 2.00
Cooley, C. H., Life and the Student, 1927 (Knopf) 2.50
Curry, A. Bruce, Facing Student Problems, 1925 (Association) 1.00
Edwards, Artman, and Fisher, Undergraduates, 1928 (Doran) 4.00
Fosdick, H. E., *et al.*, What Can Students Believe? 1931 (Smith) 1.60
Harper, W. A., Character Building in Colleges, 1928 (Abingdon) 1.50
Harris, Cyril, The Religion of Undergraduates, 1926 (Scribner) 1.25
Hites, L. T., The Effective Christian College, 1929 (Macmillan) 2.00
Houston, W., The Church at the University, 1926 (Westminster Fdn., Columbus, O.) 1.00
Jones, Rufus M., The Trail of Life in College, 1929 (Macmillan) 1.75
Kelly, R. L., ed., The Effective College, 1928 (Assn. Am. Colleges) 2.00

KIRKPATRICK, J. E., The American College and Its Rulers, 1927 (New Republic) $1.00
LITTLE, C. C., The Awakening College, 1930 (Norton) 3.00
LLOYD-JONES, ESTHER, Student Personnel Work, 1929 (Harper) 3.50
MCCONN, MAX, College or Kindergarten, 1928 (New Republic) 1.00
MCGEE, T. C., Religious Education in Evangelical Colleges, 1928 (University of Pennsylvania) ..... .75
MILLER, F. P., ed., Religion on the Campus, 1927 (Association) 1.50
MORAN, H. A., A Creed for College Men, 1924 (Macmillan) 1.25
*TOWNER, M. C., ed., Religion in Higher Education, 1931 (University of Chicago) 3.00
WISHART, C. F., New Freedom in the Natural Order, 1931 (Macmillan) 2.50

6. WEEK-DAY CHURCH SCHOOLS

BETTS, G. H., The Week-Day Church School, 25-page pamphlet (Abingdon) ..... Free
COPE, H. F., Week-Day Religious Education, 1922 (Doran) 2.00
*FORSYTH, N. F., Week-Day Church Schools, Their Organization and Administration, 1930 (Abingdon) 1.25
GIFT, F. U., Week-Day Religious Education, 1926 (Lutheran) ..... .65
LEWIS AND MUNRO, Handbook for Week-Day Church Schools, 1924 (Bethany) ..... .25
LOTZ, P. H., Current Week-Day Religious Education, 1925 (Abingdon) 2.00
SETTLE, M. C., The Week-Day Church School, 1930 (I. C. of R. E.) ..... .25
SQUIRES, W. A., The Week-Day Church School, 1924 (Westminster) 1.25
YOUNG, T. S., Week-Day Church School Methods, 1924 (Judson) 1.00

7. VACATION CHURCH SCHOOLS

*ARMENTROUT, J. S., Administering the Vacation Church School, 1928 (Westminster) 1.00
GAGE, A. H., How to Conduct a Church Vacation School, 1925 (Judson) 1.50

GRICE, H. L., The Daily Vacation Bible School Guide, 1926 (So. Bap.) $0.75
KNAPP, E. C., The Community Daily Vacation Bible School, 1923 (Revell) 1.25
KNAPP, E. C., Side Lights on the Daily Vacation Bible School, 1923 (Revell) 1.00
KRUMBINE, M. H., A Summer Program for the Church School, 1926 (University of Chicago) 1.50
RHODES, B. M., A Church Vacation School Guide, 1927 (University of Chicago) ..... .75
Vacation Programs (Boy Scouts) ..... .20
YOUNG, T. S., Church Vacation School Handbook, 1926 (Judson) ..... .50

8. BUILDINGS FOR RELIGIOUS EDUCATION

BRABHAM, M. W., Planning Modern Church Buildings, 1928 (Cokesbury) 2.50
Building Your Parish House, 1930 (Natl. Council Prot. Ep. Church) 1.00
*BURROUGHS, P. E., A Complete Guide to Church Building, 1930 (So. Bap.) 2.50
CONOVER, E. M., Building the House of God, 1928 (Abingdon) 2.50
CRAM, R. A., American Church Building To-Day, 1929 (Architectural Book Pub. Co.) 16.50
EVANS, H. F., The Sunday School Building and Its Equipment, 1914 (University of Chicago) 1.00
Handbook on Church Building, March, 1926, issue of *International Journal of Religious Education* ..... .50
SMITH, W. W., The Sunday School of To-Day, n. d. (Revell) 1.50
TRALLE AND MERRILL, Building for Religious Education, 1926 (Century) 2.00
Most denominations have departments of architecture. Write your board for guidance.

VI. METHOD IN RELIGIOUS EDUCATION

1. GENERAL CONSIDERATIONS OF METHOD

*BETTS AND HAWTHORNE, Method in Teaching Religion, 1925 (Abingdon) 2.50
BOWEN, C. A., Lesson Materials in the Church School, 1929 (Cokesbury) 1.00

BYINGTON, E. H., The Minister's Week-Day Challenge, 1931 (Smith) $2.00
CARRINGTON, P., Scoutcraft in the Church, 1922 (Macmillan) ..... .25
CHARTERS, W. W., The Teaching of Ideals, 1927 (Macmillan) 2.00
CLAUSEN, B. C., The Technique of a Minister, 1925 (Revell) 1.25
ELLIOTT, H. S., Group Discussion in Religious Education, 1931 (Association) ..... .50
*ELLIOTT, H. S., Process of Group Thinking, 1928 (Association) 2.25
EWING, R. L., Methods of Conducting Forums and Discussions, n. d. (Association) 1.00
GRUENBERG, B. C., Guidance of Childhood and Youth, 1926 (Macmillan) 1.50
HORNE, H. H., The Essentials of Leadership, 1931 (Cokesbury) 1.00
HORNE, H. H., Jesus, The Master Teacher, 1920 (Association) 1.50
IKENBERRY, C. S., Motives and Expression in Religious Education, 1922 (Doran) 2.00
KIRKPATRICK, W. H., Foundations of Method, 1925 (Macmillan) 2.00
KITSON, H. D., How to Find the Right Vocation, 1929 (Harper) 2.50
MACKENZIE, J. G., Souls in the Making, 1929 (Macmillan) 2.25
MORRISON, H. C., The Practice of Teaching in the Secondary School, 1926 (University of Chicago) 4.00
OLIVER, T., Winning Ways in Teaching, 1927 (Revell) ... 1.25
OXNAM, G. B., ed., Creative Preaching, 1930 (Abingdon) 2.50
RAVEN, C. E., Christ and Modern Education, 1929 (Holt) 1.75
SCHAUFFLER, H. P., Adventures in Habit Craft, 1927 (Macmillan) 1.25
SCHMAUK, T. E., How to Teach in Sunday School, 1920 (Lutheran) 1.50
SHARP, J. K., Aims and Methods in Teaching Religion (Catholic), 1929 (Benziger) 2.75
SHEFFIELD, A. D., Creative Discussion, rev. 1927 (Association) ..... .50
SHEFFIELD, A. D., Training for Group Experience, 1929 (Womans) 1.50

SMITH, A. H., Lutheran Church and Child Nurture, n. d. (Lutheran) $0.50
SOMERDIKE, J. M., The Sunday School in Town and Country, 1924 (Westminster) 1.25
THOMAS, F. W., Principles and Techniques of Teaching, 1927 (Houghton) 2.00
VIETH, P. H., Improving Your Sunday School, 1930 (Westminster) ..... .75
*WATSON AND WATSON, Case Studies for Teachers of Religion, 1926 (Association) 3.00
WHITE, G. C., Teaching in the Sunday School, 1926 (Cokesbury) 1.00
WICKMAN, E. K., Children's Behavior and Teachers' Attitudes, 1928 (Commonwealth) 2.00
WIEMAN, H. N., Methods of Private Religious Living, 1929 (Macmillan) 1.75

2. THE PROJECT PRINCIPLE AND HANDWORK

BARBOUR, DOROTHY D., Making the Bible Desired, 1928 (Doran) 1.50
BENTON, RITA, The Bible Play Workshop, 1923 (Abingdon) 1.00
CAVE, EDNA S., Craft Work, 1929 (Century) 3.00
COE, G. A., Law and Freedom in the Schools, 1924 (University of Chicago) 1.75
COLLINGS, E., Project Teaching in Elementary Schools, 1928 (Century) 3.00
CRUM, M., Project Method in Religious Education, 1925 (Cokesbury) 1.25
HALL, A. N., Church and Sunday School Handicraft for Boys, 1923 (Doran) 2.00
HOSIC AND CHASE, Brief Guide to the Project Method, 1924 (World) 1.80
HOTCHKISS, E. A., The Project Method in Classroom Work, 1924 (Ginn) 1.48
JONES, CHARLOTTE C., Things to Make, 1927 (Pilgrim) ... 1.00
KILPATRICK, W. H., The Project Method, 1918 (Teachers College) ..... .25
LOBINGIER, J. L., Projects in World Friendship, 1925 (University of Chicago) 1.75
LOBINGIER, J. L., World Friendship in the Church School, 1923 (University of Chicago) 1.25
MCMURRY, C. A., Teaching by Projects, 1927 (Macmillan) 1.60

*Shaver, E. L., The Project Principle in Religious Education, 1924 (University of Chicago) $1.50
Tomkins, William, Indian Sign Language, 1926 (Boy Scouts) 1.00
Towner, M. C., One Hundred Projects for the Church School, 1925 (Doran) 1.60
Van De Vanter, Anne W., Poster Making for the Amateur, 1928 (Nat. Pub. Co.) 1.00
Wardle, A. G., Handwork in Religious Education, 1916 (University of Chicago) 1.25
Wiekling, Anna M., Education Through Manual Activities, 1928 (Ginn) 1.80
Religious Education, October, 1926, contains eighteen articles on teaching religion by projects.

3. The Bible in Religious Education

Bacon, B. W., He Opened to Us the Scriptures, 1923 (Macmillan) 1.00
Bade, W. F., The Old Testament in the Light of To-Day, 1915 (Houghton) 3.50
Berger, W. F., The Sunday School Teacher and the Book, 1926 (Revell) 1.00
Fifield, L. W., How to Use the Bible, 1920 (Womans) .. .95
*Fosdick, H. E., Modern Use of the Bible, 1927 (Macmillan) 1.00
Ingraham, J. P. T., Why We Believe in the Bible, n. d. (Appleton) 1.25
Moffatt, James, The Approach to the New Testament, 1922 (Hodder & Stoughton) 8s 6d
Rae, F. J., How to Teach the New Testament, 1926 (Doran) 2.00
Rae, F. J., How to Teach the Old Testament, 1926 (Doran) 2.00
Smith, R. S., The Use of the Old Testament in Current Curricula, 1929 (Century) 2.25
Streibert, Muriel, Youth and the Bible, 1926 (Macmillan) 1.75
Thomas, W. H. G., Methods of Bible Study, n. d. (Harper) 1.00
Willett, H. L., The Bible Through the Centuries, 1929 (Willett) 3.00

4. Use of Art and Motion Pictures

Bailey, A. E., Use of Art in Religious Education, 1922 (Abingdon) 1.10

BIEDERWOLF, W. E., Illustrations from Art, 1930 (So. Bap.) $1.50
CRAFTS, MRS. W. F., Plain Uses of the Blackboard and Slate, n. d. (Abingdon) 2.00
CRAPULLO, GEORGE, Blackboard Outlines, 1924 (Revell) ... 1.50
DEARMER, PERCY, Christianity and Art, 1926 (Association) .85
HURLL, E. M., How to Show Pictures to Children, 1914 (Houghton) 2.00
MITCHELL, ALICE M., Children and Movies, 1929 (University of Chicago) 2.00
PIERCE, R. F. Y., Blackboard Efficiency, 1922 (Revell) ... 1.50
SEABURY, W. M., The Public and the Motion Picture Industry, 1926 (Macmillan) 2.50
VOGT, VON OGDEN, Art and Religion, 1929 (Yale) 3.00
WOOD, ELLA N., Chalk Talks with Boys and Girls, 1923 (Revell) 1.25
WOOD AND FREEMAN, Motion Pictures in the Classroom, 1929 (Houghton) 1.80

5. DRAMA AND PAGEANTRY

ATKINS, ALMA N., Drama Goes to Church, 1931 (Bethany) 1.25
*CANDLER, MARTHA, Drama in Religious Service, 1928 (Century) 3.00
Community Drama, 1926 (Century) 2.00
COPENHAVER, L. S., Short Pageants for the Sunday School, 1929 (Doran) 1.50
DESEO AND PHIPPS, Looking at Life Through Drama, 1931 (Abingdon) 1.50
EASTMAN, FRED, ed., Modern Religious Dramas, 1928 (Holt) 3.00
EDLAND, E., Children's Dramatizations, 1926 (Pilgrim) ... .50
EDLAND, E., Principles and Technique in Religious Dramatics, 1926 (Abingdon) ..... .60
DRAMA COMMITTEE OF FEDERAL COUNCIL, Religious Dramas, 2 Vols., 1928 (Century) 2.50
FERRIS, ANITA B., Following the Dramatic Instinct, 1922 (M. E. M.) ..... .50
GALLOWAY, T. W., Dramatic Instinct in Religious Education, 1922 (Pilgrim) 1.25
GRIMBALL AND WELLS, Costuming a Play, 1925 (Century) 3.00
KERR, ANNIE B., Wednesdays (interracial conflicts), 1929 (Womans) 1.50

*Lobingier, Elizabeth E. M., Dramatization in the Church School, 1923 (University of Chicago) $1.25
Miller, M. S., Church Pageantry, 1924 (Abingdon) 1.00
Osgood, Phillips E., Pulpit Dramas, 1929 (Harper) 1.75
Overton, Grace S., Drama in Education, 1926 (Century) 2.50
Raine, James W., Bible Dramatics, 1927 (Century) 2.00
Russell, Mary M., Drama as a Factor in Social Education 1924 (Doran) 1.50
Russell, Mary M., How to Dramatize Bible Lessons, 1924 (Doran) 1.60
Russell, Mary M., How to Produce Plays and Pageants, 1923 (Doran) 1.50
Whiting, Isabel K., Dramatic Services of Worship, 1925 (Beacon) 2.00
Whitney, M. E., Bible Plays and How to Produce Them, 1927 (Revell) 1.50
Willcox, H. L., Bible Study Through Educational Dramatics, 1924 (Abingdon) 1.00
Wood, Letitia W., Problem Plays, 1930 (So. Bap.) 1.00
*Wood, W. C., Dramatic Method in Religious Education, 1931 (Abingdon) 3.00

6. The Use of Music

Grigg-Smith, T., The Use of the Voice, 1917 (Macmillan) 1.00
Hunter, Stanley A., Music and Religion, 1930 (Abingdon) 1.75
Lorenz, E. S., Church Music and What a Minister Should Know About It, 1923 (Revell) 3.50
Lorenz, E. S., Music in Work and Worship, 1925 (Revell) 3.00
Main, Lucy C., Religious Educational Music Manual, 1927 (Judson) 1.75
*Reynolds, Isaac E., The Ministry of Music in Religion, 1929 (So. Bap.) 1.25
Sellers, E. O., How to Improve Church Music: A Practical Handbook, 1928 (Revell) 1.50
Smith, H. Augustine, Worship in the Church School Through Music, Pageantry, and Pictures (Int. Jour. of R. E., Sept., 1929) ..... .50
Walker, J. M., ed., Better Music in Our Churches, 1923 Abingdon) 1.25

7. Worship

Baker, Edna D., The Worship of the Little Child, 1927 (Cokesbury) $0.75

Baldwin, J. L., Worship Training for Juniors, 1927 (Abingdon) 1.00

Barclay, W. C., A Book of Worship for Use at Table, 1923 (Abingdon) 2.50

Berg, Mary K., More Primary Worship Programs, 1928 (Doran) 1.75

Blashfield, Clara B., Worship Training for Primary Children, 1929 (Abingdon) 1.00

Brown, W. A., The Life of Prayer in a World of Science, 1927 (Scribner) 2.25

Byington, E. H., The Quest for Experience in Worship, 1929 (Doran) 2.00

Crandall, E. M., A Curriculum of Worship for the Junior Church School, 1925-27, 3 Vols. (Century) ..... each 2.00

*Fiske, G. W., The Recovery of Worship, 1931 (Macmillan) 2.50

Hartshorne, H., Book of Worship of the Church School, 1915 (Scribner) ..... .80

Hartshorne, H., Manual for Training in Worship, 1915 (Scribner) 1.50

Hartshorne, H., Stories for Worship and How to Follow Them Up, 1922 (Scribner) 1.50

Jones, Mary A., Training Juniors in Worship, 1925 (Cokesbury) 1.00

Martin, A. W., Worship in the Sunday School, 1930 (Cokesbury) ..... .75

*Moody and Orton, Manual of Worship for Superintendents of Junior Work in the Church School, 1928 (Board of Ed., M. E. Ch.) ..... .15

*Odgers and Schutz, The Technique of Public Worship, 1928 (Abingdon) 2.00

Parker, F. S., The Practice and Experience of Christian Worship, 1930 (Cokesbury) 2.00

Perkins, Ruth, Planning Services of Worship, n. d. (Womans) ..... .75

Rex, Ruth I., We Worship, 1930 (Century) 2.00

Robinson, H. M., How to Conduct Family Worship, 1923 (Westminster) ..... .40

Ross, G. A. J., Christian Worship and Its Future, 1927 (Abingdon) 1.00

Schlater, J. R. P., The Public Worship of God, 1927 (Doran) $2.00
*Shaver and Stock, Training Young People in Worship, 1929 (Pilgrim) 1.25
Simpson, R. S., Ideas in Corporate Worship, 1927 (Scribner) 2.00
Sperry, W. L., Reality in Worship, 1926 (Macmillan) ... 1.75
Stocking, J. T., The Child in the Congregation, 1929 (Pilgrim) 1.50
Swank, C. P., A Catechism in Christian Worship, 1927 (Lutheran) ..... .40
Thurston, Mabel N., The Adventure of Prayer, 1927 (Revell) 1.00
Verkuyl, Gerrit, Adolescent Worship, 1929 (Revell) 1.50
Vogt, Von Ogden, Modern Worship, 1927 (Yale) 2.00
Wallace, J. S., Worship in the Church School, 1930 (Judson) 1.00

8. Evangelism

Berger, W. F., The Sunday School Teacher as a Soul Winner, 1925 (Revell) 1.00
Brown, F. L., Plans for Sunday School Evangelism, 1920 (Revell) 1.50
Chappell, E. B., Evangelism in the Sunday School, 1925 (Cokesbury) 1.00
Cowan, John F., New Youth Evangelism, 1928 (Revell) .. 1.50
Fagley, F. L., Parish Evangelism, rev. 1926 (Revell) 1.00
*Goodell, C. L., Motives and Methods in Modern Evangelism, 1926 (Revell) 1.50
*Kernahan, A. E., Directed Survey and Visitation Evangelism, 1930 (Revell) 1.50
Lichliter, M. H., The Healing of Souls, 1931 (Abingdon) 2.00
Morris, Paul J., Winning Youth for Christ, 1930 (So. Bap.) 1.25
Murray, A. F., Evangelistic Congregation, 1931 (Bethany) 1.50
Pell, Edward, How Can I Lead My Pupils to Christ? 1919 (Revell) 1.00
Reisner, Christian F., Disciple Winners, 1930 (Abingdon) 1.50
Zahniser, C. R., Casework Evangelism, 1927 (Revell) ... 150

9. Stories and Story-Telling

Bryant, S. C., How to Tell Stories to Children, 1904 (Houghton) $1.50
Cather, K. D., Religious Education Through Story-Telling, 1925 (Abingdon) 1.00
Cather, K. D., Story-Telling for Teachers of Beginners and Primary Children, 1921 (Abingdon) ..... .75
*Danielson, F. W., Practice Story-Telling Class, 1930 (Pilgrim) 1.25
Eggleston, M. W., The Use of the Story in Religious Education, 1920 (Doran) 1.50
*Houghton, Louise S., How to Tell Bible Stories, 1929 (Scribner) 2.00
Lindsay, Maude, The Story-Teller, 1915 (Lothrop, Lee & Stoddard) 1.50
May, W. J., Bible Stories and How to Tell Them, 1931 (Cokesbury) 1.50
McArdle, M. J., The Church Story Hour, 1926 (Bethany) 1.50
*Miller, G. T., Story-Telling to Live-Wire Boys, 1930 (Dutton) 2.50
Spaulding, A. W., Christian Story-Telling and Stories, 1928 (Pacific Press) ....
St. John, E. P., Stories and Story-Telling, 1910 (Pilgrim) .75
Tralle, Bertha B., Stories Old and New and How to Tell Them, 1927 (Revell) 1.50

10. Play and Recreation

Baker, G. C., Indoor Games and Socials for Boys, 1912 (Association) 1.75
Berry, E., The Philosophy of Athletics, 1927 (Barnes) ... 2.00
Brown, F. K., The Playtime Guidebook, 1926 (Judson) .. 1.50
Davidson, Grace L., Games and Parties for Children, 1916 (Little Brown) 1.65
Draper, G. O., Games for School, Church, Home, and Gym, 1927 (Association) 1.75
Edwards, R. H., Christianity and Amusements, 1915 (Association) 1.00
Elsom, James C., Community Recreation, 1929 (Century) 2.25
*Gates, H. W., Recreation and the Church, 1919 (University of Chicago) 1.25
Geister, Edna, Geister Games, 1930 (Smith) 1.50
Gulick, L. H., Philosophy of Play, 1920 (Scribner) 1.60

*Harbin, E. O., Recreational Materials and Methods, 1931 (Cokesbury) $2.00
Harbin, E. O., Phunology, 1923 (Cokesbury) 1.50
Harbin, E. O., Parodology, 1926 (Cokesbury) ..... .75
*Heaton, K. L., Character Building Through Recreation, 1929 (University of Chicago) 1.75
Knight and Williams, Sources of Information on Play and Recreation, 1927 (Russell Sage) 1.00
Lamkin, Nina B., Good Times for All Times, 1929 (French) 4.00
LaPorte, W. R., Recreational Leadership of Boys, 1927 (Abingdon) ..... .75
Lehman and Witty, The Psychology of Play Activities, 1927 (Barnes) 2.00
Little, Maude B., Literary Programs and Diversions, 1926 (Cokesbury) 1.50
Miller, C. A., Stunt Night To-Night, 1928 (Doran) 1.50
Murray and Rigney, Fun with Paper Folding, 1928 (Revell) 2.00
Palmer, L. A., Play Life in the First Eight Years, 1916 (Ginn) 1.48
Phipps and Roberts, Popular Amusements, Destructive and Constructive, 1925 (Cokesbury) 1.50
*Richardson, N. E., The Church at Play, 1922 (Abingdon) 1.25
Rogers, F. R., Educational Objectives of Physical Activity, 1929 (Barnes) 1.00
*Rohrbaugh, Lynn, Handy: Loose-Leaf Recreation System, Constantly Revised (write author at Delaware, Ohio) 2.50
Sharp, L. B., Education and the Summer Camp, 1930 (Teachers College) 1.50
Sies, Alice C., Spontaneous and Supervised Play in Childhood, 1922 (Macmillan) 2.00
Vincent, W. D., The Rainy Day Book of Games, 1927 (Revell) 1.50
Wegener, A. B., Church and Community Recreation, 1924 (Macmillan) 2.25
Wegener, A. B., Play Games and Other Play Activities, 1930 (Abingdon) 2.00
Wilhelm, Leila M., With Scissors and Paste, 1927 (Macmillan) 1.75

11. Missionary Education

*Archer, J. C., A New Approach in Missionary Education, 1926 (M. E. M.) $1.75
Brown, Ina C., Training for World Friendship, 1929 (Cokesbury) 1.00
Carver, W. O., Missions in the Plan of the Ages, 1909 (Revell) 1.50
Christian Citizenship on a World Basis, 1929 (Association) 1.00
*Corey, S. J., The Preacher and His Missionary Message, 1930 (Cokesbury) 1.50
Fischer, J. E., Democracy and Mission Education in Korea, 1928 (Teachers College) 1.75
Fleming, D. J., Attitudes Towards Other Faiths, 1928 (Association) 1.75
Fleming, D. J., Whither Bound in Missions? 1925 (Association) 2.00
*Gates, H. W., Missionary Education in the Church, 1928 (Pilgrim) 1.00
Hutton, J. G., Missionary Education of Juniors, 1927 (M. E. M.) 1.00
Jones E. Stanley, *et al.*, The Missionary Imperative, 1929 (Cokesbury) 2.00
Kerschner, M. G., The Missionary Education of Intermediates, 1929 (M. E. M.) 1.00
Lasker, Bruno, Race Attitudes in Children, 1929 (Holt) 4.00
Lobingier, E. M., Informal Dramatization in Missionary Education, 1930 (M. E. M.) ..... .25
Lobingier and Lobingier, Educating for Peace, 1930 (Pilgrim) 2.00
Loveland, G., Training World Christians, 1921 (Abingdon) 1.25
McAfee, Cleland B., Changing Foreign Missions, 1927 (Revell) 2.00
McFadyen, J. F., The Missionary Idea in Life and Religion, 1926 (Scribner) 1.50
Missionary Education in the Local Church, 1928 (Pilgrim) .10
Mott, John R., Present-Day Challenge to the World Mission of Christianity, 1931 (Cokesbury) 2.50
Murphy, A. J., Education for World-Mindedness, 1931 (Abingdon) 2.50
Moore, J. E., The Missionary Education of Beginners, 1927 (M. E. M.) 1.00

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PINSON, W. W., Missions in a Changing World, 1928 (Cokesbury) 1.00
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STOOKER, W., The Missionary Education of Primary Children, 1929 (M. E. M.) 1.00

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  Editorial Offices, 25 South Fifteenth Street, Richmond, Ind.
Mennonite Brethren in Christ—
  Executive Offices, Pontiac, Mich.
  Editorial Offices, Marion, Ind.
Methodist Episcopal—
  Executive Offices, 740 Rush Street, Chicago, Ill.
  Editorial Offices, 420 Plum Street, Cincinnati, Ohio, and 150 Fifth Avenue, New York, N. Y.
Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
Methodist, Free, 1132 Washington Boulevard, Chicago, Ill.
Methodist Protestant—
  Executive Offices, Durham, N. C.
  Editorial Offices, 613 West Diamond, North Side, Pittsburgh, Pa.
Moravian Church of America (Southern Province), Winston-Salem, N. C.
Nazarene, Church of the, 2923 Troost Avenue, Kansas City, Mo.
The Presbyterian Church (Canada), 372 Bay Street, Toronto 2, Ontario.
Presbyterian Church, U. S., Box 1176, Richmond, Va.
Presbyterian Church, U. S. A., 420 Witherspoon Building, Philadelphia, Pa.
Protestant Episcopal, 281 Fourth Avenue, New York, N. Y.
Reformed Church in America, 25 East Twenty-Second Street, New York, N. Y.
Reformed Church in the United States—
  Executive Offices, 1505 Race Street, Philadelphia, Pa.

Editorial Offices, Schaff Building, Fifteenth and Race Streets, Philadelphia, Pa.

United Baptists of the Maritime Provinces, Wolfville, Nova Scotia.

United Bethren in Christ, 1442 United Brethren Building, Dayton, Ohio.

United Brethren in Christ (Old Constitution), 402 United Brethren Building, Huntington, Ind.

United Church of Canada, 299 Queen Street West, Toronto 2, Ontario, Canada.

United Lutheran, 1228-34 Spruce Street, Philadelphia, Pa.

United Presbyterian Church of North America, 209 Ninth Street, Pittsburgh, Pa.

Wesleyan Methodist—

Executive Offices, 4311 North Eighteenth Street, Philadelphia, Pa.

Editorial Offices, 330 East Onondaga Street, Syracuse, N. Y.

IV. GENERAL SECRETARIES OF STATE AND PROVINCIAL COUNCILS OF RELIGIOUS EDUCATION

Alabama, 312 Phoenix Building, Birmingham.

Alberta, 517 Center Street, Calgary.

British Columbia, 207 Hastings Street, West, Vancouver.

California, North, Stiles Hall, Berkeley.

California, South, 308 W. M. Garland Building, Los Angeles.

Colorado, 1820 Broadway, Denver.

Connecticut, 18 Asylum Street, Hartford.

District of Columbia, 728 Hamilton Street, N. W.

Georgia, 222 Hurt Building, Atlanta.

Hawaii, Box 150, Honolulu.

Idaho, 517 Empire Building, Boise.

Illinois, Ridgely-Farmers' Bank Building, Springfield.

Indiana, 702 Occidental Building, Indianapolis.

Iowa, 403 Youngerman Building, Des Moines.

Kansas, 923 Kansas Avenue, Topeka.

Kentucky, 1703 Heyburn Building, Louisville.

Louisiana, 609 Maison-Blanche Building, New Orleans.

Maine, 178 Middle Street, Portland.

Manitoba, 441 Somerset Building, Winnipeg.

Maritime, 147 Prince William Street, St. John, New Brunswick.

Maryland-Delaware, 508 Morris Building, Baltimore.

Massachusetts, 1 Beacon Street, Boston.

Michigan, 412 Mutual Building, Lansing.
Minnesota, 502 Midland Trust Building, St. Paul.
Mississippi, 325-326 Daniel Building, Jackson.
Missouri, 4660 Maryland Avenue, St. Louis.
Nebraska, 844-845 Stuart Building, Lincoln.
New Hampshire, 714 Amoskeag Bank Building, Manchester.
New Jersey, 19 William Street, Newark.
New York, 80 Howard Street, Albany.
North Carolina, 612-613 Odd Fellows Building, Raleigh.
North Dakota, 117 Broadway, Fargo.
Ohio, 307 East Gay Street, Columbus.
Oklahoma, 732 West Twenty-First Street, Oklahoma City.
Ontario, 299 Queen Street, West, Toronto.
Pennsylvania, 1511 Arch Street, Philadelphia.
Rhode Island, 20 Pitman Street, Providence.
Saskatchewan, Lloyd's Building, Regina.
South Dakota, Parker.
Tennessee, 1501 Twenty-Fifth Avenue, South, Nashville.
Vermont, Burlington.
Virginia, Box 110, Bridgewater.
Washington-Northern Idaho, 532 Burke Building, Seattle, and 617 Hutton Building, Spokane.
West Virginia, 303-306 Day and Night Building, Charleston.
Wisconsin, Ripon.

V. RELATED AGENCIES

American Association for Adult Education, 60 East Forty-Second Street, New York City.
American Association for Organizing Family Social Work, 130 East Twenty-Second Street, New York City.
American Association on Religion in State Universities and Colleges, 31 Nassau Street, New York City.
American Association of University Women, 1634 I Street, N. W., Washington, D. C.
American Association of Social Workers, 130 East Twenty-Second Street, New York City.
American Bible Society, Bible House, Astor Place, New York City.
American Child Health Association, 370 Seventh Avenue, New York City.
American Country Life Association, 105 East Twenty-Second Street, New York City.

American Federation of Organizations for the Hard of Hearing, 1601 Thirty-Fifth Street, N. W., Washington, D. C.

American Foundation for the Blind, 125 East Forty-Sixth Street, New York City.

American Home Economics Association, 620 Mills Building, Washington, D. C.

American Humane Education Society, 180 Longwood Avenue, Boston, Mass.

American Junior Red Cross, Washington, D. C.

American Library Association, 86 East Randolph Street, Chicago, Ill.

American Medical Association, Bureau of Health and Public Instruction, 535 North Dearborn Street, Chicago, Ill.

American Nature Association, 1214 Sixteenth Street, N. W., Washington, D. C.

American Physical Education Association, Box G, Highland Station, Springfield, Mass.

American Posture League, 1 Madison Avenue, New York City.

American Public Health Association, 370 Seventh Avenue, New York City.

American School Citizenship League, 295 Commonwealth Avenue, Boston, Mass.

American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

American Social Hygiene Association, 370 Seventh Avenue, New York City.

American Society for Thrift, 9 East Forty-Sixth Street, New York City.

American Tree Association, 1214 Sixteenth Street, N. W., Washington, D. C.

Anti-Saloon League of America, Westerville, Ohio.

Art Extension Society, Westport, Conn.

Association for the Study of Negro Life and History, 1538 Ninth Street, N. W., Washington, D. C.

Association of American Universities, Columbia University, New York City.

Association of Colleges and Secondary Schools of the Middle States and Maryland, University of Pennsylvania, Philadelphia, Pa.

Association of Colleges and Secondary Schools of the Southern States, Birmingham-Southern College, Birmingham, Ala.

Association of Colleges for Negro Youth, Talladega, Ala.

Association of Ministers and Directors of Religious Education, 19 Summit Street, East Orange, N. J.

Association of Teachers of Religion, Y. M. C. A. College, Chicago, Ill.

Big Brother and Big Sister Federation, 425 Fourth Avenue, New York City.

Boy Rangers of America, 186 Fifth Avenue, New York City.

Boy Scouts of America, 200 Fifth Avenue, New York City.

Boys' Club Federation of America, 512 Fifth Avenue, New York City.

Bureau of Education, United States Department of the Interior, Washington, D. C.

Bureau of Educational Research, College of Education, University of Illinois, Urbana, Ill.

Camp Fire Girls, 41 Union Square, New York City.

Canadian Council on Child Welfare, 406 Plaza Building, Ottawa, Can.

Canadian National Institute for the Blind, 186 Beverly Street, Toronto 2, Ontario.

Character Education Institute, 3770 McKinley Street, Chevy Chase, Washington, D. C.

Chautauqua Institution, Chautauqua, N. Y., and 1819 Broadway, New York City.

Child Conservation League of America, 205 West Monroe Street, Chicago, Ill.

Child Education Foundation, 108 Park Avenue, Bronxville, N. Y.

Child Development Institute, Teachers College, Columbia University, 514 West One Hundred Twenty-Sixth Street, New York City.

Child Life Good Citizenship League, 536 South Clark Street, Chicago, Ill.

Child Study Association of America, 54 West Seventy-Fourth Street, New York City.

Child Welfare Committee of America, 730 Fifth Avenue, New York City.

Child Welfare League of America, 105 East Twenty-Second Street, New York City.

Children's Bureau, United States Department of Labor, Washington, D. C.

Children's Foundation, Valparaiso, Ind.

Christian Endeavor, International Society of, Mount Vernon and Joy Streets, Boston, Mass.

Church and Drama Association, 105 East Twenty-Second Street, New York City.

Cleanliness Institute, 45 East Seventeenth Street, New York City.

Commission on Interracial Coöperation, Palmer Building, Atlanta, Ga.

Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York City.

Committee on Child Development, National Research Council, B and Twenty-First Streets, Washington, D. C.

Committee on the Use of Motion Pictures in Religious Education, 20 Beacon Street, Boston, Mass.

Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.

Commonwealth Fund, 1 East Fifty-Seventh Street, New York City.

Council on Adult Education for the Foreign-Born, 112 East Nineteenth Street, New York City.

Council of Church Boards of Education, 111 Fifth Avenue, New York City.

Department of Elementary School Principals of the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

Department of Pensions and National Health, Division of Child Welfare, Ottawa, Canada.

Department of Superintendence, National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

Drama League of America, 410 South Michigan Avenue, Chicago, Ill.

Educational Press Association, School and Community, Columbia, Mo.

Elizabeth McCormick Memorial Fund, 848 North Dearborn Street, Chicago, Ill.

Epworth League, 740 Rush Street, Chicago, Ill.

Epworth League, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Federal Council of the Churches of Christ in America, 105 East Twenty-Second Street, New York City.

Federal Board for Vocational Education, 200 New Jersey Avenue, N. W., Washington, D. C.

Federated Council on Art Education, Carrollton and LaFayette Avenues, Baltimore, Md.

Fellowship of Youth for Peace, 104 East Ninth Street, New York City.

Girl Reserve Department, Y. W. C. A., 600 Lexington Avenue, New York City.

Girl Scouts, 670 Lexington Avenue, New York City.

Girls' Friendly Society of the United States of America, 386 Fourth Avenue, New York City.

Harmon Foundation, 140 Nassau Street, New York City.

Home Missions Council, 105 East Twenty-Second Street, New York City.

Institute of Character Research, University of Iowa, Iowa City, Iowa.

Institute of Social and Religious Research, 230 Park Avenue, New York City.

Institute of International Education, 522 Fifth Avenue, New York City.

Intercollegiate Prohibition Association, Driscoll Hotel, Washington, D. C.

International Young People's Commission, 1080 East Sixty-Third Street, Chicago, Ill.

International Boys' Work Council, 244 William Street, New York City.

International Dental Health Foundation for Children, 755 Park Avenue, New York City.

International Kindergarten Union, 1201 Sixteenth Street, N. W., Washington, D. C.

International Order of the King's Daughters and Sons, 250 Park Avenue, New York City.

International Society for Crippled Children, Elyria, Ohio.

Iowa Child Welfare Research Station, State University of Iowa, Iowa City, Iowa.

Jeanes Fund, Box 418, Charlottesville, Va.

Julius Rosenwald Fund, 925 Homan Avenue, Chicago, Ill.

Junior Red Cross in Canada, The Canadian Red Cross Society, 410 Shelbourne Street, Toronto, Canada.

Loyal Temperance Legion, 1730 Chicago Avenue, Evanston, Ill.

Luther League, 806 Muhlenberg Building, Philadelphia, Pa.

Missionary Education Movement of the United States and Canada, 150 Fifth Avenue, New York City.

National Association for the Study of the Platoon or Work-Study-Play School Organization, 532 Seventeenth Street, N. W., Washington, D. C.

National Association of Audubon Societies, 1974 Broadway, New York City.

National Association of Biblical Instructors in American Colleges and Secondary Schools, Adelphi College, Garden City, Long Island, N. Y.

National Association of Biblical Instructors in American Colleges and Secondary Schools, Southern Branch, William Jewell College, Liberty, Mo.

National Catholic Educational Association, 1312 Massachusetts Avenue, N. W., Washington, D. C.

National Association of Teachers in Colored Schools, Box 752, Charleston, W. Va.

National Association of Visiting Teachers, 8 West Fortieth Street, New York City.

National Board of Review of Motion Pictures, 70 Fifth Avenue, New York City.

National Child Labor Committee, 215 Fourth Avenue, New York City.

National Child Welfare Association, 70 Fifth Avenue, New York City.

National Children's Home and Welfare Association, 203 North Wabash Avenue, Chicago, Ill.

National Civic Federation, 1 Madison Avenue, New York City.

National Committee for Mental Hygiene, 370 Seventh Avenue, New York City.

National Committee on Home Education, United States Office of Education, Washington, D. C.

National Conference of Social Work, 277 East Long Street, Columbus, Ohio.

National Committee on Visiting Teachers, 8 West Fortieth Street, New York City.

National Congress of Parents and Teachers, 1201 Sixteenth Street, N. W., Washington, D. C.

National Consumers' League, 156 Fifth Avenue, New York City.

National Council of Parent Education, 41 East Forty-Second Street, New York City.

National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

National Council of Primary Education, Hammond, Ind.

National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

National Education Association, Department of Adult Education, Board of Education, Cleveland, Ohio.

National Education Association, Department of Classroom Teachers, 1425 Vernon Avenue, Pueblo, Colo.

National Federation of Day Nurseries, 105 East Twenty-Second Street, New York City.

National Federation of Music Clubs, Mexico, Mo.

National Health Council, 370 Seventh Avenue, New York City.

National Home Study Council, 839 Seventeenth Street, N. W., Washington, D. C.

National Kindergarten Association, 8 West Fortieth Street, New York City.

National League of Teacher-Mothers, Minerva, New York.

National Motion Picture League, 20 West Fifty-Ninth Street, New York City.

National Probation Association, 370 Seventh Avenue, New York City.

National Recreation Association, 315 Fourth Avenue, New York City.

National Safety Council, Educational Division, 1 Park Avenue, New York City.

National Society for the Prevention of Blindness, 370 Seventh Avenue, New York City.

National Society for the Study of Education, 10 Putnam Street, Danvers, Mass.

National Society for the Study of Educational Sociology, Buffalo State Teachers' College, Buffalo, N. Y.

National Society of College Teachers of Education, University of Michigan, Ann Arbor, Mich.

National Story League, 1731 I Street, N. W., Washington, D. C.

National Story-Tellers' League, 4723 North Campbell Avenue, Chicago, Ill.

National Student Federation of the United States of America, 218 Madison Avenue, New York City.

National Tuberculosis Association, 370 Seventh Avenue, New York City.

National University Extension Association, University of Indiana, Bloomington, Ind.

National Vocational Guidance Association, 228 South St. Joseph Street, South Bend, Ind.

Pathfinders of America, 312 Lincoln Building, Detroit, Mich.

Pioneer Youth of America, 45 Astor Place, New York City.

Playground and Recreation Association of America, 315 Fourth Avenue, New York City.
Progressive Education Association, 10 Jackson Place, Washington, D. C.
Public Health Federation, 312 West Ninth Street, Cincinnati, Ohio.
Religious Education Council of Canada, 299 Queen Street West, Toronto, Canada.
Salvation Army, 853 Broadway, New York City.
Scientific Temperance Federation, 400 Boylston Street, Boston, Mass.
School Garden Association of America, Larkin School, Chester, Pa.
School Republic, 7100 Cherokee Avenue, Mount Airy, Philadelphia, Pa.
Society for Visual Education, 327 South LaSalle Street, Chicago, Ill.
Wild Flower Preservation Society, 3750 Oliver Street, Washington, D. C.
Woodcraft League of America, 70 East Forty-Fifth Street, New York City.
Woman's Christian Temperance Union, Evanston, Ill.
World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City.
World Peace Foundation, 40 Mount Vernon Street, Boston, Mass.
World's Student Christian Federation, 347 Madison Avenue, New York City.
World's Sunday School Association, 216 Metropolitan Tower, New York City.
Young Men's Christian Association, 347 Madison Avenue, New York City.
Young Women's Christian Association, 600 Lexington Avenue, New York City.
Young People's Christian Union, 1180 East Sixty-Third Street, Chicago, Ill.

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